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ABSTRACT

The present volume comprises an introductory course to spoken siSwati, an African language of the Niger-Congo group, also referred to as Swazi. The materials have two principle components, "Understanding siSwati" and "Speaking siSwati," each consisting of a series of "Cycles." The purpose of the U.S. component is to give the student an opportunity to understand the language before attempting to speak it; the S.S. component has the more conventional goal of teaching the student to speak the language by requiring him to mimic several related sentences and then to use them in a brief conversation. No direct effort is made to teach the reading or writing of siSwati in this volume. An explanation of the methodology and suggestions to the teacher for presenting the materials are provided in the introduction. Appended are listings of special usages and forms, and a siSwati-English vocabulary. (AMM)

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UNDERSTANDING
AND
SPEAKING SISWATI

by

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UNDERSTANDING AND SPEAKING SISW[illegible]

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INTRODUCTION

This introductory course to spoken siSwati has two principle components, Understanding siSwati and Speaking siSwati, each consisting of a series of 'cycles' (explained below).

The purpose in Understanding siSwati is to give the student an opportunity to understand siSwati before attempting to speak it. In this sequence of cycles the student listens to siSwati and makes simple responses which demonstrate that he comprehends what has been said. These responses are of two kinds:

1) Non-siSwati responses
   a) Many of the responses are a physical action in response to a command (e.g., "Put the pencil on the table.").
   b) Occasionally an English verbal response is required (e.g., to identify a tone as "high" or "low").

2) Brief, repetitive siSwati responses.
   These require a minimum of production effort on the part of the student. Comprehension of yes-no sentences can, for example, be indicated very simply by answering "Yebo" or "Cha." (See cycles 12, 14, and 22.)

The student does not mimic the siSwati, and he is not expected to produce these items in a conversation; he should, however, be able to demonstrate (out of class) that he comprehends the siSwati introduced in this sequence of cycles. Understanding siSwati is an experimental attempt to exploit the notion that listening should precede speaking in language learning.

The Speaking siSwati component has the more conventional goal of teaching the student to speak the language by requiring him to mimic several related sentences and then to use them in a brief conversation. No direct effort is made to teach the reading or writing of siSwati.

Relationship between U.S. and S.S.

The relationship between the listening and speaking components allows for considerable flexibility in usage:

1) The two sequences of cycles can be used independently of each

other. In a number of cases, however, it would be well to have a particular cycle in U.S. precede one of the cycles in S.S.; for example:

U.S. 1,3 before S.S. 5
U.S. 8 before S.S. 6
U.S. 10 before S.S. 9
etc.

(Those cycles which have such an ordered relationship are marked.)

2) A more practical approach, however, is to use both sequences simultaneously. This permits the student to learn a maximum amount of siSwati rapidly while minimizing the demands on his production abilities. In such a program, classes may alternate between U.S. and S.S. (except where one of the cycles in S.S. should be preceded by a cycle from U.S.).

Definition of a cycle

A 'cycle' is a lesson that begins with the introduction of new material and ends with the use of that material for communciation. Each cycle, accordingly, has two phases; the M-phase, concerned with practice, and the C-phase, concerned with the usage. In Speaking siSwati 'M' stands for mimicry (of pronunciation), manipulation (of grammatical elements), meaning (or words and sentences), and a certain amount of memorization; in the M-phase several related sentences are practiced, in preparation for the C-phase. The 'C' stands for conversation and communication. The C-phase is usually a conversation fragment (of 2 or 4 lines) rather than a full-blown conversation. It is left for the teacher in class to put several C's together to make a longer conversation. In Understanding siSwati the basic activity during the M-phase is that of listening: The teacher presents several related sentences in a situation that permits the students to discern the meanings and associate them with certain language forms. The 'C' stands for comprehension (signaled by the response mechanisms indicated above); it also stands for communication and conversation to the extent that a 'communication' may consist of a dialog where one person speaks and the other person merely acts.

Two tracks

Each of the two sets of cycles has been organized so that the odd-numbered cycles are semi-independent of the even-numbered cycles. For example, cycles 2, 4, 6, 8, 10, etc., in S.S. can be taught independently of cycles 1, 3, 5, 7, 9, etc. This has been done for two reasons:

1) Within each track (odd-numbered and even-numbered) there is a partly separate continuity and progression, with the result that with each change of cycle there is a change of subject. This built-in variation is important in an intensive language program where the student is in class for six or eight hours a day. The two tracks are independent to the extent that adjoining cycles never are dependent on each other for progression; non-adjoining cycles (i.e., separated by two or more cycles) may be dependent, one on the other, for progression.
2) This arrangement makes it possible to reduce the burden of lesson preparation for the teachers. The teachers can be divided into two groups, one to teach the odd-numbered cycles, the other to teach the even-numbered cycles. Thus each teacher can teach the same lesson twice: while half of the students are taught cycle 1 during the first period, the other half are taught cycle 2. At no point does progression or continuity become a problem if even-numbered cycles are taught before the odd-numbered cycles (2, 1, 4, 3, 6, 5, etc.).

In S.S. the even-numbered cycles tend to focus on social interaction (e.g., greetings), classroom phrases, language learning tools, and exploration of the immediate environment, while the odd-numbered cycles tend to concentrate on grammar and pronunciation development. Similarly in U.S. the even-numbered cycles tend to focus on recognition of vocabulary and phrases useful in the immediate environment, while the odd-numbered cycles are concerned more with practice in hearing the differences between sounds.

Teaching cycles

Instructions for the teaching of materials are given in two places within a cycle:

1) At the end of a cycle, in notes to the teacher and to the language coordinator. These tend to apply to the cycle as a whole.
2) In 'boxes' with the M's and C's; these tend to be 'local' instructions, applicable to the particular 'M' or 'C'.

There are basically three stages in teaching an 'M':

1) Presentation. The teacher presents or demonstrates what it is that should be learned. To the extent that is possible, the meanings should be communicated without the use of English, by use of pictures, by pointing to objects, by gestures or other appropriate actions. As a last resort, where all other attempts fail, the meanings may be given by English translations. In this stage the student is listening and trying to understand the meanings.
2) Practice. The teacher gives a word, phrase, or sentence for students to mimic (either individually or as a group). Each of the items should be given twice (to allow the student an opportunity to verify or correct his mimicry):

   T: Uwakabani? (mimicry model)
   Ss: (imitating) Uwakabani?
   T: Uwakabani? (for correction or verification)
   Ss: Uwakabani?

   The teacher should require as good pronunciation as is possible at the moment, without further recourse to pronunciation exercises.
3) Testing. Three different formats are used in the M-phases, and each of these provide for a way of determining if students are ready to proceed to the C-phase:
   a) Mimicry-Memory format: If the student has memorized the required sentence(s) with reasonable pronunciation, he is ready for the C-phase. See M-1 of S.S. 1.
   b) Cue-word format: If the student can respond with the full sentence

when the teacher gives the cue-word (left hand column), then he is ready for the C-phase. See M-2 of S.S. 1.

c) Teacher-Response format: If the student can make the responses called for, then he is ready for the C-phase. See M-2 of S.S. 21.

All three stages are used in teaching the M's in S.S., but only the first stage is used for teaching the M's in U.S.

The participants in the C-phases are usually specified as T (teacher), S (student), A, or B. Generally the student should not take the part of the teacher (T), since this often involves a sentence which the student can understand but which he is not prepared to say. When A and B are specified it means that the teacher first takes one of the parts with a student, and then later both parts are taken by students.

Tests are included with many of the cycles to let the student know how well he has learned the main points of a particular cycle. While these tests are written, they in fact mainly test the student's aural comprehension abilities. No great amount of time should be spent on these tests, and it should be clear to the student that they are for his benefit, not that of the teachers or language coordinator.

Visual Aids

Some visual aids are provided with the cycles or in the appendix, and many are ready at hand in the classroom or the rest of the training program environment. Others, however, will have to be collected by the teacher. The following are possible sources:

1. Old magazines, newspapers, catalogues. The advertisements are especially 'rich' in drawings and pictures that can be used in language teaching.
2. Toy shops. Inexpensive toys are available that will fill some of the needs for visuals.
3. Sketches by teachers or trainees. In a sizeable training program there are usually one or more persons who can prepare simple sketches.

In order to have the visuals (and objects) at hand when needed, the teachers should prepare a list of the required items, cycle by cycle, for a week or more in advance.

A flannel board (or some other arrangement with an easel) is a convenient way of presenting the visuals. They may also be hand-held, but frequently this interfers with a teacher's freedom in conducting the class.

Orthography

The transcription used in this course is basically that which was recommended by Professor D. T. Cole in an unpublished report prepared for the SiSwati Orthography Committee in 1967. While that report was concerned with a suitable orthography for siSwati readers, in this course a transcription system is required which meets the needs of English-speakers learning siSwati. For this reason a number of modifications have been introduced:

1) Tone marks are added.

2) /k/ and /k'/ are used to represent two sounds which are both represented by "k" in the orthography for readers.

3) The combinations "tfh" and "tfhw" are written as /tf/.

Note to the language coordinator

Much that concerns the language coordinator is already included in notes elsewhere (to the students and to the teacher). Specific notes to the language coordinator are also included at the end of some of the cycles. A few general suggestions are made here.

These materials have been prepared on the assumption that they will be available to students as well as to teachers. From the standpoint of size alone it may be desirable to issue them a section at a time. For pedagogical reasons also it may be desirable to give them cycles only after they have already been introduced orally in class. The pace and organization of a training program should be such, however, that there will be little opportunity for the student to fall into the error of learning to read but not speak, even if he looks at some of the materials before they are taught in class.

It is suggested that the tests not be placed in the student's copy of materials. Before giving any of the tests, the answer section should be folded over and stapled, so that the answers are not visible during the giving of the tests.

The specific goals and aims of each cycle are generally not identified. Hence, in the briefing session with teachers you should make certain that the teachers have a clear idea what is to be accomplished in each cycle.

It is expected that the teacher review earlier cycles as a routine part of each class period. However, it may be well to plan for some specific review periods, when no new materials are introduced, but a systematic review of cycles is undertaken. An additional step may also be taken: a review which combines materials from U.S. with those already covered in S.S.. This requires a certain amount of preparation on the part of the teacher, since no effort is made in these materials to utilize all the possibilities of combining conversation fragments which require verbal responses (S.S.) from the student with those that require non-verbal responses (U.S.).

UNDERSTANDING SISWATI

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36. Recognition of classroom phrases
37. HIGH verbs, LOW verbs
38. Here it is.
39. Recognizing ph, th, and kh
40. This is my class.
41. Recognizing the clicks
42. Field, forest, mountain.

Cycle 1 Show me a watch.

(Precedes S.S. 5)

M-1

Use pictures or the actual objects for teaching recognition of the following. (Do not ask the students to mimic.)

Lélì lǐwáshi.	This is a watch.
---- lǐkámo.	This is a comb.
---- lǐtíyà.	This is tea.
---- lǐsóbhò.	This is soup.
---- lǐswídì.	This is candy ("a sweet").

M-2

Present the following by giving the Siswati first, followed by the English translation.

Ngìkhómbìsé líwáshì.	Show me a watch.
----------- líkámò.	Show me a comb.
----------- lítíyà.	Show me some tea.
------------líswídì.	

C-1

T: Ngikhombise [liwashi].

S: (Points to [a watch].)

M-3

Use pictures or the actual objects for teaching recognition of the following. (Do not ask the students to mimic.)

Sǐtúlò.	Lésì sǐtúlò.	It's a chair/stool.	This is a chair.
Sǐpúnù.	---- sǐpúnù.	It's a spoon.	This is a spoon.
Sǐtémbù.	---- sǐtémbù.	It's a stamp.	
Sǐkhíyà.	---- sǐkhíyà.	It's a key.	
Sǐbúkò.	---- sǐbúkò.	It's a mirror.	

C-2

T: Ngikhombise [situlo].

S: (Points to [a chair].)

43. It's a month.

44. Kunene's family

45. It's the second day (Tuesday).

46. It's a thing for writing.

47. Take three, put down two.

48. Themba's relatives

49. Give me the third one.

50. Noun plurals

C-3

Review the words learned in M-1 and M-2.

T: Ngikhombise [sipunu].

S: (Points to [a spoon].)

T: Áwúbónì-ké! Good!

or: Áwúvà-kè!

M-4

Use pictures or the actual objects.

Lólù lùcîngò.	This is a telephone.
---- lùbîsì.	This is milk.
---- lùsîbà.	This is a pen ("feather").
---- lùlwîmì.	This is a tongue.

C-4

T: Ngikhombise [lucingo].

S: (Points to [a telephone].)

T: Awubonike!

TO THE STUDENT:

The purpose of this set of cycles, Understanding Siswati is very simply that of learning to understand Siswati words and sentences, apart from any effort to pronounce them. Generally you are not required, in these cycles, to imitate your teacher or to produce any of these sentences on your own initiative.

Several Swazi words for "this" have been used in this cycle. Swazi nouns are divided into several classes, each of which takes it's own form of "this." At this point it is not necessary for you to learn which of the forms (leli-, lesi-, lolu-) goes with which of the noun classes. That will come later.

TO THE TEACHER:

Do not require the student to pronounce the materials in these cycles. They are designed to build up the student's comprehension only; the companion set of cycles, Speaking Siswati, is designed to teach the student to speak Siswati.

These two sets of cycles, Understanding Siswati and Speaking Siswati, should be used together. Certain of the cycles in Speaking Siswati should be preceeded by one or more cycles from Understanding Siswati. Wherever there is such an ordered relationship between the two sets of material, an indication of this will be given immediately following the cycle titles in each of the sets. This cycle, for example, may be taught any time before cycle 5 of Speaking Siswati. (It may, in fact, be taught before any of the cycles from S.S.; the integration of these two sets of cycles may be determined to some extent by the desires of teachers and the language-coordinator, or by the requirements of a program schedule.)

Be sure to give the proper tones when giving the cue word ("Lǐwáshì." in M-1, for example). The tones on "Lǐwáshì." are those that you would give when answering the question "yini lena?" (See cycle 5 for a further explanation of tone differences.)

Prior to each class it is necessary to assemble the objects and/or pictures called for. Most of the words in this cycle can be illustrated by actual objects (easily obtainable for use in class); a few, however, can be illustrated more easily by pictures (such as litiya, lisobho, lucingo, and lubisi); these can often be taken from magazine advertisements (if they are not supplied in the appendix of this book). Read the introduction for a further discussion on the use of pictures in class.

In the course of conducting the class, you need to give a few brief instructions and directions. Occasionally it will be necessary to use English; but mainly it should be possible to use siSwati, especially in the case of instructions which must be given repeatedly. The following phrases are suggested for such use with this cycle. Do not translate or explain these phrases; their meaning will quickly become clear by the way you use them in conducting the class.

Bukani lapha.	(Look here.)
Lalelani kahle.	(Listen carefully.)
Futshi.	(Again.)

(You are not limited to these phrases; use others as they become necessary. But be sure 1) to keep the number limited in the early classes, and 2) to use them in such a way that their meaning is readily understood by the class. Do not give long instructions or explanations in siSwati when it is quite clear that students have no possibility of understanding them. See the appendix for a list of classroom phrases.)

TO THE LANGUAGE COORDINATOR:

An alternate tone pattern is possible in M-2:

Ngìkhómbìsé líwáshì. (M-2)
Ngìkhómbîsè líwáshì. (alternate tone pattern)

If possible, have teachers use the pattern called for. If a teacher has a clear preference (due to his dialect) for the alternate pattern, be sure that he uses the alternate pattern consistently (not shifting back and forth between the two).

Tones are not marked in all the sentences, for reasons of economy in typing; this never means that the tones are "missing" in actual speech. Usually the tones of an unmarked sentence can be determined from preceding materials.

This cycle has a larger number of new vocabulary items than is usually the case for a cycle. Most of these, however, are derived from English and hence are not entirely "new" vocabulary. Teachers should indicate this relationship if it appears that students have not figured it out for themselves.

In M-3 teachers should use the careful speech forms (for practice purposes) rather than the reduced forms of normal speech:

Careful speech	Normal speech
sipunu	s'punu

While the teachers use both in their speech, they probably have not noticed this difference, and they are likely to use both in the same drill. With a bit of coaching on your part they should be able to use one or the other of the consistently with in a drill.

Cycle 2 Show me Mbabane.

M-1

Use the map on page 2-3 for the following.

Nâkú éMbàbánè.	This here is Mbabane.
---- éBíg Béndí	This here is Big Bend.
---- éStékì.	This here is Stegi.
---- éNhlángànò	This here is Goedgegun.
---- éSpíkì.	This here is Piggs Peak.

C-1

T:	Ngikhombise [eMbabane].	Show me [Mbabane].
S:	(Points to [Mbabane])	

M-2

Nâkù káMánzínì.	This here is Manzini.
---- káHhóhhò.	This here is Hhohho.
---- káHlâtshì.	This here is Hlatikulu.
---- káLómáhàshà.	This here is Nomahasha.

C-2

T:	Ngikhombise [kaManzini].	Show me [Manzini].
S:	(Points to [Manzini]).	

C-3

T:	Ngikhombise [eBig Bendi].	
S:	Points to [Big Bendi].	
T:	Áwúvàké!	Good! That's right.
	Or: Áwúbónìké!	
	Or: Hháyì! Àkùsíkò.	No! That's not it.
	Or: Chá! Àkùsíkò.	No! That's not it.

C-4

Use the blank map on page 2-4 to test the students' ability to accurately locate the towns learned in M-1 and M-2.

M-3

Use a large wall map of southern Africa for the following.

Nâkù éLúsûtfù.	Here is Lesotho.
---- éBútjwánà.	------- Botswana.
---- káNggwànè.	------- Swaziland.
---- éPhúthúkèzì.	------- Mozambique.
---- éNyónyàmà.	------- South Africa ("Union")

TO THE STUDENT:

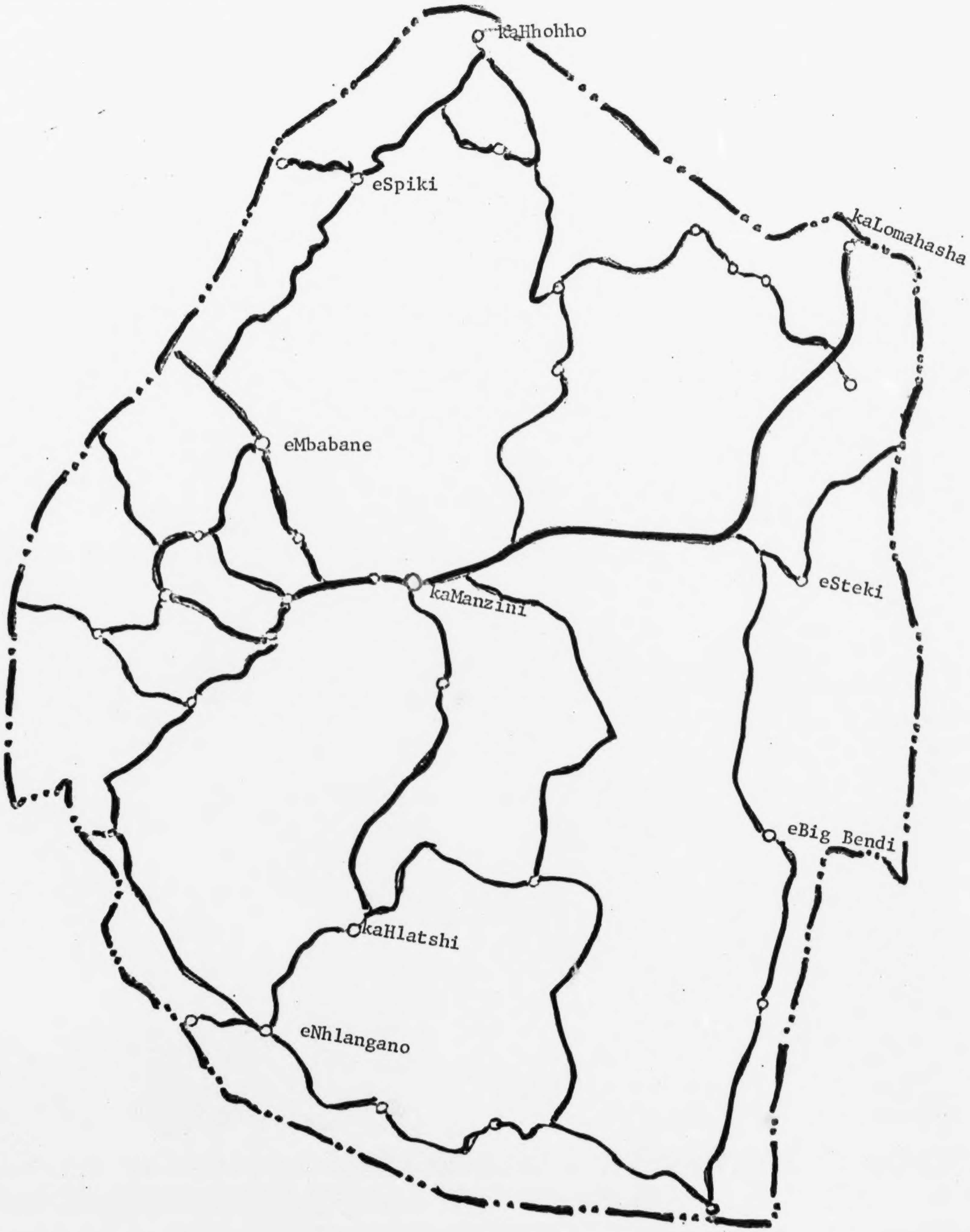
Notice that some towns take a prefix e- (M-1) while others take a prefix ka- (M-2.) It is not necessary at this stage for you to learn which prefix goes with which town names. Just be sure you can recognize the names and locate them on the map.

TO THE TEACHER:

For classroom purposes you may wish to re-draw (on a blackboard or a large sheet of paper) the maps on pages 2-3 and 2-4.

C-3 has several phrases which have not been previously taught in an M-phase. Occasionally it is necessary to introduce a new item in the C-phase which can be more easily learned as part of the dialogue than as part of an M-phase.

C-3 has several phrases which have not been previously taught in an M-phase. Occasionally it is necessary to introduce a new item in the C-phase which can be more easily learned as part of the dialogue than as part of an M-phase.


kaHhohho
eSpiki
kaLomahasha
eMbabane
kaManzini
eSteki
eBig Bendi
kaHlatshi
eNhlangano

Cycle 3 Show me some meat.

(Precedes S.S. 5)

M-1

Use pictures or the actual objects for the teaching recognition of the following (without mimicry).

Lénà yǐshókì.	This is (a piece of) chalk.
-----yǐséntì.	This is a cent.
-----yǐnhlókò.	This is a head.

M-2

Ngìkhómbìsé íshóki.	Show me (a piece of) chalk.
----------- íséntì.	-------- a cent.
----------- ínhlókò.	-------- a head.

C-1

T: Ngikhombise [ishoki].

S: (Points to [a piece of chalk].

T: Awuvake!

M-3

Review Cycle 1.

C-2

Combine the words from Cycle 1 with those from M-1 above, using the C-1 dialog.

M-4

Lénà yìnyâmà.	This is meat.
Lélì lìphêphà.	-------- a paper.
Lésì sìtfûphà.	---------- thumb.
Lólù lùnyâwò.	---------- foot.

C-3

T: Ngikhombise [inyama].

S: (Points to [meat].)

T: Awubonike!

M-5

Lelì lìkhôfí.	This is coffee.
Lénà yìmâlí.	This is money.

C-4

T: Ngìkhómbìsé [líkhôfí].

S: (Points to [coffee].)

T: Awubonike!

Include vocabulary from M-1 and M-4.

Cycle 4 Show me Mamba.

M-1

Use pictures of the Swazi staff (taken with a polaroid camera) for the following. If the program has only a few Swazis, supplement with pictures of prominent Swazis or other Swazis that will soon be known to the students. The square brackets [ ] indicate that additional vocabulary items (or names) from the local scene should be used. Be sure to include at least eight different Swazi family names.

Lónà ngùMâmbà.	This is Mamba.
---- ngùMôtshà.	------- Motsha.
---- ngùHlộphè.	------- Hlophe.
---- ngù[ ].	

M-2

	Ngíkhómbìsé Màmbà.	Show me Mamba.
	----------- Môtshà.	Show me Motsha.
Hlôphè.	----------- [ ].	

C-1

T: Ngikhombise [Mamba].
S: (Points to the appropriate picture.)

If the student points to the wrong person, correct him as follows :

T: Ngikhombise [Mamba].
S: ~~(Points to the wrong pict~~ure).
T: Chá, àkùsíyè. Ngu[Motsha].

Ngikhombise [Mamba].
S: (Points to the appropriate picture.)

M-3

Lónà ngùḿfâtì.	This is a woman
---- ngùḿfánà.	--------- boy.
---- ngùḿlùmbì.	--------- white man.
---- ngùḿSûtfù.	--------- Mosotho.
---- ngùthíshèlà.	--------- teacher.

C-2

T: Ngikhombise [umfati].

S: (Points to the appropriate picture).

TO THE STUDENT:

In cycles 1 and 3 several forms are used to mean "this": leli-, lesi-, lolu-, and lena-; the noun class determines which form is used. Another form is introduced here: lona, occurring with names and persons.

The form ngù- means "it is:"

NgùMâmbà.	It is Mamba.
Lónà ngùMâmbà.	This, it is Mamba.

In Cycles 1 and 2 "it is" was expressed by a low tone (`) or a rising tone (ˇ) on the first syllable of a noun (in place of a high (´) tone). (This use of tone to express "it is" is further exemplified in cycle 5: M-3.)

TO THE TEACHER:

Use the following phrases at the beginning and end of each class (without explaining them--their meaning will become clear from your usage of them):

Sesikhatshi.	It's time (to begin).
Seningahamba.	You may go now.

Cycle 5 High tone or low tone?

M-1

To the student: Speaking and understanding Swazi requires an ability to distinguish tones. In the following exercise "high tone" (i.e., a relatively high voice pitch) is contrasted with "low tone". You should be able to distinguish the phrases (column 1) with a high tone from those (column 2) with no high tone. High tone is marked with an accute accent over the vowel of a syllable: í, é, á, ú, and ó. Low tone is marked with a grave accent over the vowel of a syllable: ì, è, à, ù and ò.

To the teacher: Take the following steps in teaching this exercise:

A. Read each phrase in column 1 clearly, leaving a slight pause between each phrase.
B. Read each phrase in column 2.
C. Read the first phrase in column 1 and column 2; then read the second phrase in column 1 and column 2; continue reading a phrase in turn from each of the columns until all of them have been read.
D. Be certain that the students can hear that the phrases in column 1 have a high tone (on the penultimate syllable) while those in column 2 do not.

ùyètfúkà	(you are insulting)	ùyètfùkà	(you are frightened)
ùyèmúkà	(you are drowning)	ùyèmùkà	(you are depriving someone)
ùyàsálà	(you are staying)	ùyàsàlà	(you are refusing it)
ùyèphúlà	(you are breaking [something])	ùyèphùlà	(you are removing [something] from the fire)
ùyàtshándzà	(you like/love)	ùyàtshàndzà	(you are weaving)
ùyàsíndzà	(you are recovering)	ùyàsìndzà	(you are smearing [the floor])

C-1

Test the students' ability to distinguish phrases with a high tone (from column1) from those without a high tone (from column 2) by giving them these phrases at random and having them respond with "high tone" or "no high tone", as the case may be.

T: [ùyètfúkà].

S: [High tone].

M-2

Repeat the steps taken in M-1.

1. A High Tone		2. No High Tone	
ùyabítà	(you are calling)	ùyàbàlà	(you are counting)
ùyàbútà	(you are asking)	ùyàbhèmà	(you are smoking)
ùyàbónà	(you are seeing)	ùyàgèzà	(you are washing)
ùyàfúnà	(you are searching)	ùyànàtshà	(you are drinking)
ùyàbúkà	(you are watching)	ùyàbàsà	(you are kindling a fire)

C-2

Test the students' ability to distinguish phrases with a high tone from those with a low tone, as was done in C-1 above.

T: [ùyàbàlà]

S: [no high tone]

C-3

Combine C-1 and C-2, giving phrases from both at random. Be certain that the students can distinguish the phrases with a high tone from those that have none. It is not necessary for them to know the meanings of these phrases, and it is not necessary for them to pronounce them.

M-3

It is extremely important for the student to learn to hear the difference between high tone and low tone on noun prefixes. Demonstrate the difference between the two groups below as was done in M-1. (Note that the group 1 words answer the question "Ufunani?" while group 2 answers the question "Yini lena?")

1. High tone (on the Initial syllable) (Ufunani?)		2. Low tone (on the initial syllable) (Yini lena?)	
lúbîsì	(milk)	Lùbîsì.	(It's milk.)
lúsîbà	(a feather)	Lùsîbà.	(It's a feather.)
lúcîngò	(a telephone)	Lùcîngò.	(It's a telephone.)
lúlwîmì	(a tongue)	Lùlwîmì.	(It's a tongue.)
lísôndvò	(a wheel)	Lìsôndvò.	(It's a wheel.)
ínsîmbì	(an iron)	Yìnsîmbì.	(It's an iron.)

C-4

T: [lúbîsì]
S: ["high"]
T: [Lùbîsì]
S: ["low"]

M-4

1. High tone (on the initial syllable)		2. Low tone (on the initial syllable.)	
síphíwò	(gift)	Sìphíwò	(a name)
sítínì	(brick)	Sìtínì	(a name)
sícélò	(request)	Sìcélò	(a name)
líswídì	(candy)	Màswídì	(a name)
líKúlà	(Indian)	Màkúlà	(a name)
líkhólwà	(Christian)	Màkhólwà	(a name)
kúthúlà	(peace)	Kùthúlà	(a name)

C-5

Answer "high" or "low" (with reference to the tone on the first syllable), as in C-4.

M-5

1. High tone (on the initial syllable)

sílò	(lion)
síntfù	(a Bantu language)
sítjà	(dish)
sísù	(stomach)
s'kómù	(location)
S'célò	(a name)
S'tínì	(a name)
S'phíwò	(a name)

2. Low tone (on the initial syllable)

S'lìlò	(a name)
S'lwànè	(a name)
S'tfùphà	(a name)
S'gèzà	(a name)
S'lòmò	(a name)
S'gcìzò	(a name)
S'gwìlì	(a name)
S'khòvà	(a name)

C-6

Answer as in C-5.

TO THE TEACHER:

Students should have their books closed for M-1; however, as you present M-2 their books may be opened, so that the students can see where the high tone comes.

The contrast between high and low tone is easier to hear in M-1 and M-2 than in M-3 and M-4 because the contrast falls on the penultimate syllable, which is longer in duration. Do not procede to M-3 and M-4 until students can accurately hear the difference in M-1 and M-2.

TO THE STUDENT:

Tone makes the difference between a noun by itself (an answer to Ufunani? What do you want?) and a noun in a copula construction (an answer to Yini lena? What is it?), as can be seen in M-3, M-4, and M-5:

	Ufunani?		Yini lena?	
(M-3)	lúcîngò	(a telephone)	Lùcîngò.	(It's a telephone.)
(M-4)	líwáshì	(a watch)	Lìwáshì.	(It's a watch.)
(M-5)	lítjè	(a stone)	Lìtjè.	(It's a stone.)

Consequently the hearing of tone differences, and later the production of tone differences, in essential in gaining a working knowledge of siSwati.

Cycle 6 Show me Mbabane and Manzini.

M-1

Review Cycle 1.

M-2

Use the maps on 2-3 and 2-4 for the following.

Ngikhombise eMbabane nakaManzini.	Show me Mbabane and Manzini.
----------- eSpiki nakaHhohho.	
----------- eHudihane nakaHlatshi.	
----------- eSteki nakaLomahasha.	

C-1

T: Ngikhombise [eMbabane nakaManzini]

S: (Points to the appropriate towns.)

M-3

Ngikhombise kaManzini neMbabane.

----------- kaHhohho neSpiki.

----------- kaHlatshi neNhlangano.

----------- kaLomahasha neSteki.

C-2

T: Ngikhombise [kaManzini neMbabane].

S: (Points to the appropriate towns).

M-4

For the following use the pictures from cycle 4.

Ngikhombise Mamba naMotsha.	Show me Mamba and Motsha
----------- Motsha naHlophe.	
----------- [ ] na[ ].	

C-3

T: Ngikhombise Mamba

S: (Points to the appropriate pictures.)

M-5

Review cycles 1 and 3. Present the following, making certain that students hear ne- as the form meaning "and".

Ngikhombise liwashi nelikamo	Show me a watch and a comb.
----------- inhloko nelunyawo.	
----------- sitembu nesikhiya.	
----------- ishoki neliphepha.	
----------- [ ] ne[ ].	

C-4

T: Ngikhombise [liwashi] [nelikamo].

S: (Points to the appropriate objects).

C-5

T: Ngikhombise [liwashi] [nelikamo] [neliphepha].

S: (Points to the appropriate objects.

C-6

Use the names of students in the class for the following.

T: Ngikhombise [John] [naPeter] [naSusan].

S: (Points to the appropriate people.)

Cycle 7 More high tone.

M-1

Review Cycle 5.

M-2

Review Cycle 1.

M-3

Use objects or pictures for teaching the meaning of the following.

Lénà yìnsîphò.	This is soap.
Lénà yìnsîmbì.	This is an iron.
Lénà yìntfômbí.	------- a girl.
Lénà yǐndvòdzà.	--------- man.

C-1

T: Ngikhombise [insipho].

S: (Points to the appropriate object or figure.)

M-4

In the following groups the student should learn to hear the difference between a high tone and a low tone on the final syllable. First read the words in column 1, then those in column 2, and finally alternate the words from the two columns. Follow this procedure in future drills on tone.

1. High tone (on the final syllable)		2. Low tone (on the final syllable)	
Lìkhôfí.	(It's coffee.)	Lùbîsì.	(It's milk.)
Yìnyângá.	(It's the moon.)	Lùsîbà.	(It's a feather.)
Yìmâlí.	(It's money)	Lùlwîmì.	(It's a tongue.)
Yìnkhômó.	(It's a cow.)	Lûcîngò.	(It's a telephone.)
Yìntfômbí.	(It's a girl.)	Yìnsîmbì.	(It's an iron.)

TO THE STUDENT

Names are preceded by na- ("and"), objects are preceded by ne- ("and"), and most places are preceded by ne- ("and"):

naMamba	and Mamba
neliwashi	and a watch
neMbabane	and Mbabane

Those places which have the prefix ka- take the na- form of the conjunction:

nakaManzini	and Manzini
nakaHhohho	and Hhohho

TO THE TEACHER:

After M-2 and M-3 practice the following orders also:

Ngikhombise eMbabane neSpiki.
----------- e[ ] ne[ ].

* * * * *

Ngikhombise kaManzini nakaHhohho.
----------- ka[ ] naka[ ].

C-2

T: [Lìkôfí.]

S: ["high".]

T: [Lùbîsì.]

S: ["low".]

M-5

1. High tone (on the final syllable)		2. Low tone (on the final syllable)	
ínkhòmó		ínyàmà	(meat)
ínyàngá	(moon)	ínyàngà	(a doctor)
íntfòmbí		ínsìpó	(soap)
ímàlí		sítfùphà	(a thumb)
líkhòfí		líphèphà	(paper)
líbèlé	(sorghum)	líSòntfò	(Sunday)
lúcètú	(a piece of something)	lúnyàwò	(a foot)

C-3

Answer "high" or "low" (with reference to the tone of the final syllable), as in C-2.

M-6

1. High tone (on the second syllable)		2. Low tone (on the second syllable)	
líwáshì	(a watch)	lízèmbè	(an ax)
sítúlò	(a chair)	sívàlò	(a door)
íshókì	(chalk)	índvòdzà	(a man)
ínhlókò	(a head)	ínggòmà	(a song)
síbúkò	(a minor)	sígcòkò	(a hat)
íséntì	(a cent)	índlèlà	(a path)

C-4

Answer "high" or "low" (with reference to the second syllable), as in C-2.

TO THE STUDENT:

Some words differ in meaning by virtue only of their tones. Note the following:

ínyàngá	(moon)	ínyàngà	(doctor)
líbèlé	(sorghum)	líbělè	(breast)
ínggómà	(witchcraft medicine)	ínggòmà	(song)
úmbâlà	(color)	úmbàlà	(lower leg)

Not only is there the possibility of confusing words (like those above), but the wrong tones on a word can reduce it to nonsense for a Swazi, forcing him to guess at the meaning, or even discouraging him from continuing the conversation.

Cycle 8 Stand up!
(Precedes S.S. 6)

M-1

Lélìlìtáfùlà.	This is a table.
Lélìlìfás'tèlò.	--------- window.
Lóná ngùḿnyàngò.	--------- door.

C-1

T: Ngikhombise[litafula].

S: (Points to the appropriate object.)

M-2

Hámbà ètàfúlènì.	Go to the table.
------èfàs'télwènì.	Go to the window.
------èḿnyàngò.	Go to the door (lit: doorway).

C-2

T: [Jones], hamba [emnyango].
Or: Hámb' [èḿnyàngò].

[Jones]: (Goes [to the door].)

M-3

Jones, súkúmà.	Jones, stand up.
Smith, -------.	
[ ], -------.	

C-3

T: [Jones], sukuma.

[Jones]: (Stands up.)

M-4

Jones, hlàlá phǎnsì.	Jones, sit down.
Smith, -----------.	
[ ], ----------.	

C-4

T: [Jones], hlala phansi.

[Jones]: (Sits down.)

C-5

Combine C-3 and C-4, and use them with each member of the class.

C-6

T: Hamb'[emnyango].

S: (Goes [to the door].)

T: Ngiyabonga, hlala phansi. Thank you. Sit down.

S: (Return to his chair, sits down.)

M-5

Jones naSmith, súkúmánì.	Jones and Smith, stand up.
[ ] na[ ], --------.	
Nónkhè, --------.	Everybody, stand up.

* * * * *

Nónkhè, hámbánì émnyàngò.

------, hlàlánì phánsì.

C-7

T: [Jones naSmith], [sukumani].

SS: (Stand up.)

E-1

1. Present the following by comparing columns 1 and 2:

   T: sukuma, sukumani.
   hlala, hlalani
   etc.

2. Test the students ability to distinguish between commands given to a single individual and those given to more than one; the appropriate responses are "individual" and "group."

   T: sukumani
   Response: "group"
   T: hlala
   Response: "individual"

1. "individual"	2. "group"
hámbà	hámbánì
bónà	bónánì
sálà	sálánì
nggénà	nggínánì

* * * * *

hlàlá	hlàlánì
phìndzá	phìndzánì

* * * * *

súkúmà	súkúmánì
lálélà	lálélánì

* * * * *

làndzélà	làndzèlánì

TO THE STUDENT:

The suffix -ni is added to a command when it is given to two or more people (M-5). A suffix -ni is also added to the imperative singular form of verbs which have a monosyllabic stem; another -ni is then added to indicate the imperative plural:

Imperative	Imperative Singular	Imperative Plural
kutshi (to say)	tshani	tshanini
kudla (to eat)	dlani	dlanini
kupha (to give)	phani	phanini

These will be practiced and used later; do not try to learn these forms now. You should, however, recognize "Tshánì [ ]" and "Tshánínì [ ]," used in S.S. 1.

TO THE TEACHER:

The apostrophe (') is used to indicate that a vowel has been omitted. In M-1, for example, the word for window, lifas'telo, is usually pronounced without an /i/ (not lifasitelo). In other cases a vowel is omitted in normal speech when two of them come together in a sentence, as in C-2:

Careful Speech	Normal Speech
Hamba emnyango.	Hamb' emnyango.

Ngiyabonga, introduced in C-6, should be used as a classroom phrase whenever it is convenient to do so.

TO THE LANGUAGE COORDINATOR:

Some people use a different tone pattern for the imperatives of some words like hlala:

hlálà	instead of hlàlá
hlálánì	instead of hlàlánì

Some teachers may vary between the two patterns; for teaching purposes it is best if they will consistently use one pattern (preferably hlálá in this case).

Cycle 9 He or you?

M-1

1. Introduce the meaning of the first two items in group 1 below by using pictures 1 and 2 (in the appendix); the meaning of the other member of each pair (in group 2) can be demonstrated by contrasting the supposed action of a member of the class with that in the pictures. The rest of the meanings (items 3 and 4 in each group) will have to be given by translation.

2. Have students listen carefully to the initial syllable as you read the words below; read a word from group 1, then the corresponding word from group 2, then the next word from group 1 and the corresponding word from group 2, etc.

   T: Úyàkhá. (slight pause) Ùyàkhá.
   Úyàphá. (slight pause) Ùyàphá.
   etc.

3. Proceed to C-1. If students have any difficulty in distinguishing the tones on the initial syllable, repeat step 1 above. In addition, have the students listen to all of the words in group 1, then all of the words in group 2.

1. High tone (on the initial syllable)		2. Low tone (on the initial syllable)	
Úyàdlá.	(He/she is eating.)	Ùyàdlá.	(You are eating.)
Úyàkhá.	(He/she is drawing water.)	Ùyàkhá.	(You are drawing water.)
Úyàshá.	(He/she is burning.)	Ùyàshá.	(You are burning.)
Úyàfá.	(He/she is dying.)	Ùyàfá.	(You are dying.)

C-1

Test the student's ability to distinguish between "high" and "low tone" by giving them the words in M-1 at random and having them respond with "high" or "low."

T: [Úyàkhá.]

S: [high]

C-2

To the student: The difference between "you" and "he/she" is one of tone:

Ùyàshá. (low-low-high) (You are burning.)

Úyàshá. (high-low-high) (He/she is burning.)

The purpose of this cycle is to give practice in hearing the difference between ù- (you) and ú- (he/she).

To the teacher: Repeat C-1, this time with the response "he" and "you" instead of "high" and "low".

M-2

Use the same procedures as were used for M-1.

1. he/she		2. you	
Úyàphí?	(Where is he/she going to?)	Ùyàphí?	(Where are you going to?)
Útàphí?	(Where is he/she coming to?)	Ùtàphí?	(Where are you coming to?)
Úlwàphí?	(Where is he/she fighting?	Ùlwàphí?	
Úwàphí?	(Where is he/she falling?)	Ùwàphí?	

C-3

T: [Úyàphi?]

S: ["he"]

M-3

Use the same procedures as were used for M-1.

1. he/she

Úphúmàphí?	(Where is he/she coming from?)
Úhámbàphí?	(Where is he/she walking?)
Úsálàphí?	(Where is he/she staying?)
Úfúndzàphí?	(Where is he/she studying?)
Úbónàphí?	(Where is he/she looking?)
Úlálàphí?	(Where does he/she sleep?)

2. you

Ùphúmàphí?	(Where are you coming from?)
Ùhámbàphí?	(Where are you walking?)
Ùsálàphí?	
Ùfúndz̀aphí?	
Ùbónàphí?	
Ùlálàphí?	

C-4

T: [Ùphúmàphí?]

S: [you]

TO THE TEACHER:

The marking of tone is probably unfamiliar to you. With a few exceptions it is not necessary to mark tone for the ordinary reading of siSwati, since the context will make it clear which tones are called for. In teaching these lessons, however, it is necessary for you to learn to read the tone marks, since in exercise material the context is not always sufficient to tell you which tones to use. The whole purpose of an exercise will be blocked if you use the wrong tone. So make an effort right from the start to read the tones.

Cycle 10 Me, I'm a Swazi; you, you're an American.
(Precedes S.S. 9)

M-1

Use pictures on the flannel board for the following.

Lónà ngùḿfâtì.	This is a woman.
---- ngùḿfánà	--------- boy.
Lénà yǐndvòdzà.	--------- man.
---- yìntfómbàtânà.	--------- girl.

* * * * *

LélìlìSwâtì.	This is a Swazi.
LélìlìMélìkà.	-------- an American.
Lónà ngùḿSûtfù.	-------- a Mosotho.

C-1

T: Ngikhombise [umfati].

S: (Points to the appropriate figure.)

M-2

Point to yourself as you present the following. Women teachers should substitute ngingumfati in the first sentence.

Mìné ngìyǐndvòdzà.	Me, I'm a man.
---- ngìlìSwâtì.	Me, I'm a Swazi.
---- ngìngùthíshèlà.	Me, I'm a teacher.

M-3

Point to students for the following.

Wèná ùngùḿfâtì.	You, you're a woman.
---- ùyìndvòdzà.	You, you're a man.
---- ùlìMélìkà.	You, you're an American.
---- ùngùḿtfwànès'kólwà	You, you're a student (lit: child of school).

C-2

Point to yourself and a particular student as you use the contrasts available in M-2 and M-3 for the following monologue.

T: Mine ngi[liSwati].

Wena u[liMelika].

C-3

Use your own name and those of the class for this monologue.

T: Mine ngingu[Mamba].

Wena ungu[Jones] (pointing to a student).

M-4

Refer to yourself and the figures used in M-1 for the following.

Mìné ngìlìSwâtì.	Yèná lìSwâtì. (Him, he's a Swazi.)
---- ngìngùthíshèlà.	---- ngùthíshèlà. (Him he's a teacher.)
---- ngì[yǐndvòdzà].	---- [yǐndvòdzà]. (Him, he's a man.)

C-4

Make comparisons and contrasts between yourself and the figures used in M-1 (including umfati, umfana, intfombatana, liMelika, and umSutfu).

T: Mine ngi[liSwati].

Yena [liSwati].

Or: Yena[liMelika].

C-5

T: Mine ngi[yindvodza].

Wena (pointing to a student) u[ngumfati].

Yena (referring either to one of the other students or to a picture) [yindvodza].

C-6

Review cycle 8 by using wena instead of a persons name (Wena, sukuma, instead of Jones, sukuma).

M-5

Use the pictures from M-1 for teaching umuntfu and several animal and bird pictures for teaching silwane and inyoni.

Lónà ngùmúntfù.	This is a person.
Lésì sìlwânè.	This is an animal.
Lénà yìnyônì.	This is a bird.

C-7

T: Ngikhombise [umuntfu].

S: (Points to the appropriate picture.)

C-8

T: (pointing to self) Mine ngingumuntfu, hhayi [silwane].

(pointing to the student he is speaking to) Wena ungumuntfu, hhayi [silwane].

(pointing to some other student or a picture) Yena ngumuntfu, hhayi [silwane].

E-1

Use the following as a test to assure yourself that students understand the meaning of mine, wena, and yena. Add further sentences from M-1 to M-5 as necessary.

Teacher	Response
Mine ngiliSwati.	"me"
Wena uliMelika.	"you"
Yena ngumSutfu.	"him
Wena ungumfati.	"you"
Mine nginguthishela.	"me"
Yena ngumuntfu.	"him"
etc.	

TO THE STUDENT:

You have now been introduced to three of the emphatic pronouns (also sometimes called independent or absolute pronouns):

mine	I, me
wena	you
yena	he/she, him/her

(The plurals are introduced in later cycles: tshine, we, us; nine, you; bona, they, them.) These pronouns are mainly used for purposes of emphasis or for distinguishing between different people (as in C-3). Grammatically they are somewhat independent, serving frequently to repeat the information given elsewhere in the sentence by a subject or object pronoun prefixed to the verb (or copula construction, as in M-2):

Wena, ùyaphi?	You, where are you going?
Mine, ngiyindvodza.	Me, I'm a man.

While the emphatic pronouns are never used directly as the subject or object of a verb (or a copula construction), they do have an important function (of emphasis and differentiation) in siSwati conversations.

Cycle 11 Here or there?

M-1

Place the following objects on the other side of the room so that they are visible to the class: liwashi, sikhwama, insimbi. Have the following objects in front of you: libhodlela, sipunu, insipho. Present the sentences below for listening only.

Sípúnù sílăphà.	(The spoon is here.)	Síkhwâmà sílâphá.	(The bag is there.)
Líbhódlèlà lílăphà.	(The bottle is here.)	Líwáshì lílâphá.	(The clock is there.)
Ínsîmbì ílăphà.	(The iron is here.)	Ínsîphò ílâphá.	(The soap is there.)

* * * * *

Sílăphà.	(It's here.)	Sílâphá.	(It's there.)
Lílăphà.	(It's here.)	Lílâphá.	(It's there.)
Ílăphà.	(It's here.)	Ílâphá.	(It's there.)

C-1

The difference in the sentences above is a matter of tone. The students should be able to distinguish between lăphà and lâphá and to respond with "here" and "there". Note: Position yourself, the objects, and the students in accordance with the Swazi meanings.

T: [Sílăphà.]

S: ["here"]

C-2

T: [Jones], hlala [lăphà].

Or: Hlala[lăphà], [Jones].

[Jones]: (Sits in the chair indicated.)

T: [Smith], hlala[lâphá].

Or: Hlala[lâphá], [Smith].

[Smith]: (Sits in the chair indicated.)

M-2

Békà sípúnù lăphà. Put the spoon here.
---- líbhódlèlà----.
---- ínsîmbì ------.

C-3

T: Beka [sipunu] lăphà.
S: (Puts [the spoon] "here".)

If a student places an object wrongly, you can correct him as follows:

T: Beka [sipunu] lăphà.
S: (Puts object in wrong place.)
T: Ngitshite: Beka [sipunu] lăphà, hhayi lâphá

M-3

Békà síkhwâmà lâphá. Put the bag there.
---- líwáshì ------.
---- ínsîphò ------.

C-4

T: Beka [sikhwama] lâphá.
S: (Puts [the bag] "there".)

C-5

T: Beka [sipunu] lăphà,
[síkhwama] lâphá.
S: (Puts the objects in the places indicated)

Cycle 12 Here is Luyengo.

M-1

In this cycle two short verbal responses are required from the student. Use the map on page 12-3 of the appendix for the following.

Teacher	Response
Ngìkhómbìs' éMhlúmè.	Àngìbónì. (I don't see it.)
----------- éTjánènì.	--------.
----------- éS'dvòkôdvò.	--------.
----------- eLúyèngò.	--------.
----------- éMànkáyànà.	--------.
----------- éBhùnyá.	--------.
----------- éMálkènsì.	--------.

M-2

Teacher	Response
Nâkù éMhlúmè.	Ngìyàbòngà. (I thank you.)
---- éTjánènì.	----------.
---- éS'dvòkôdvò.	----------.
---- eLúyèngò.	----------.
---- éMànkáyànà.	----------.
---- éBhùnyá.	----------.
---- éMálkènsì.	----------.

C-1

T: Ngikhombis' [eMhlume].

S: Angiboni.

T: (pointing to the map) Nakw [eMhlume].

S: Ngiyabonga.

C-2

Use the map on page 12-4 of the appendix for locating the following towns: kuMatshapa, kuMahlanya, kuMaliyaduma, and kuMahamba.

T: Ngikhombise [kuMatshapha].

S: Angiboni.

T: Naku [kuMatshapa].

S: Ngiyabonga.

C-3

Have students locate the towns introduced in C-1 and C-2 on the appropriate maps.

T: Ngikhombise [eMhlume].

S: (Points to [Mhlume].)
Or: Angiboni.

TO THE STUDENT:

Because of English stress-intonation patterns it is easy to get the tones of àngìbónì reasonably correct. For the same reason ngìyàbòngà is difficult. Notice that there is a contrast of tones on the third syllable:

àngìbónì
ngìyàbòngà

Be sure to stay low on the -bò- of ngìyàbòngà.

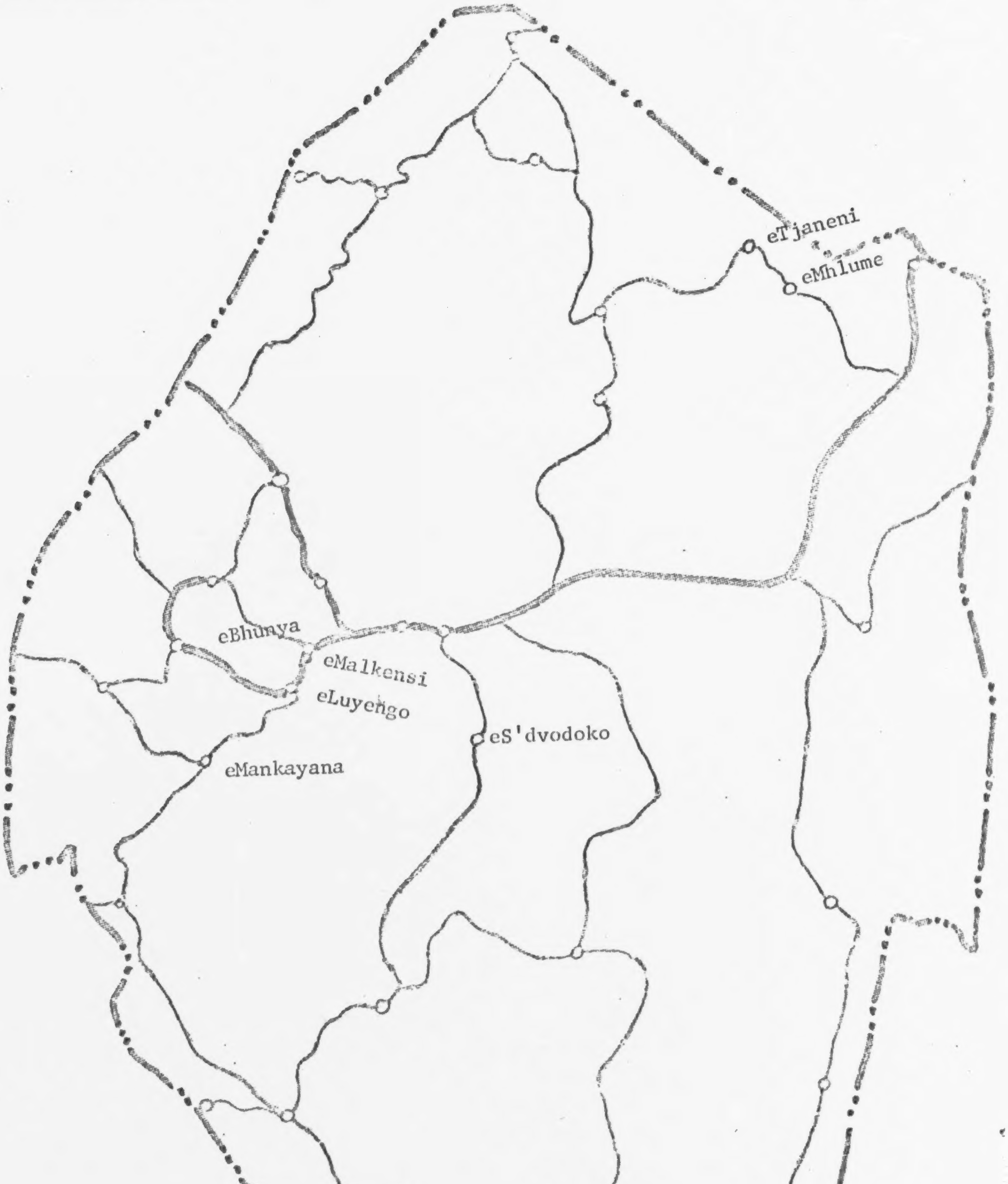
TO THE TEACHER:

In teaching M-1 and M-2, begin by using the careful speech forms. Later, demonstrate the difference between the careful speech forms and the normal speech forms and then use the normal speech forms.

Careful Speech	Normal Speech
Ngikhombise eMhlume.	Ngikhombis' eMhlume.
Naku eMhlume.	Nakw eMhlume.

The following phrases may be used in teaching students the responses in M-1 and M-2:

Tshani [ ]. Say [ ].
Tshanini [ ]. Say (pl) [ ].


eTjaneni
eMhlume
eBhunya
eMalkensi
eLuyengo
eS'dvodoko
eManakayana

Cycle 13 High tone or falling tone?

M-1

To the student: In addition to the level tones "high" and "low" introduced in cycles 5 and 7, there are rising and falling glides which signal differences in meaning in siSwati. (Part of the difference between "làphà, here" and "lâphá, there" in cycle 11 is the contrast between low tone and falling tone on the first syllable.) The falling glide, being the easier one to hear, is introduced in this cycle. The words in M-1 are all siSwati family names.

To the teacher: Follow the steps used in teaching cycle 5.

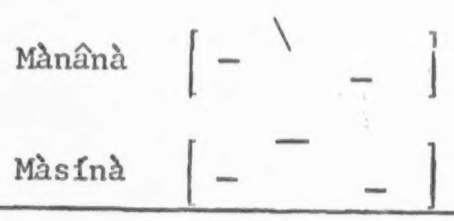
1. Falling tone (on the second syllable	2. High tone (on the second syllable)
Kùnênè	Kùhlásè
Sìtshêbè	Màsékò
Mànânà	Màsínà

If students have difficulty in hearing the difference between these two tone patterns, try demonstrating the difference by humming the tone patterns after each word:

T: Mànânà m̀ - m̂ - m̀

Màsínà m̀ - ḿ - m̀

Another way to illustrate the difference is to draw the tone contours on the blackboard:



C-1

T: [Màlângà]

S: ["fall"]

T: [Màlíngà]

S: ["high"]

M-2

1. Falling tone (on the second syllable)	2. Low tone (on the second syllable)
Mànânà	Màbàsò
Sìtshêbè	Vìlànè
Kùnênè	Lùkhèlè

C-2

T: [Màbàsò]

S: ["low"]

C-3

Combine C-1 and C-2 adding the following names with high tone:
Màbúzà, Gìníndzà, Gàmédzè, Tshàbédzè, Màlíngà.

M-3

1. Falling tone (on the second syllable)		2. High tone (on the second syllable)	
Lùbîsì.	(It's milk.)	Ùlélè.	(You are sleeping.)
Lùsîbà.	(It's a feather.)	Ùsélè.	(You are remaining.)
Lùcîngò.	(It's a telephone.)	Ùphétshè.	(You are in charge.)
Lùlwîmì.	(It's a tongue.)	Ùkwélè.	(You are on board.)
Lìsôndvò.	(It's a wheel.)	Ùsílè.	(You are smart.)
Yìnsîmbì.	(It's an iron.)	Ùfílè.	(You are dead.)

C-4

T: [Lùbîsì.]

S: ["fall"]

M-4

Note that the falling tone comes after a high tone rather than a low tone (as in M-3 above).

1. Falling tone (on the second syllable)		2. High tone (on the second syllable)	
lúbîsì	(milk)	líwáshì	(watch)
lúsîbà	(feather)	lítíyà	(tea)
lísôndvò	(wheel)	lísóbhò	(soup)
ínsîmbì	(iron)	líswídì	(candy)
sítôlò	(store)	sítúlò	(chair)
sípûnù	(spoon)	síkhúlù	(chief)

C-5

T: [líwáshì]

S: ["high"]

M-5

The contrast between a falling tone and a low tone after a high tone is a bit difficult to hear since the low tone is actually a short falling pitch rather than a level pitch. The difference between falling tone and low tone in this context then is one of a long falling pitch contrasted a short falling pitch. (Long and short here referring to the amount of pitch change rather than the time duration for the glide):

1. Falling tone (on the second syllable)		2. Low tone (on the second syllable)	
sítôlò	(store)	síbòngò	(family name)
síkhwâmà	(bag)	ínyàmà	(meat)
síkhûlù	(chief)	sítfùphà	(thumb)
lúsîbà	(feather)	líphèphà	(paper)
ínsîmbì	(iron)	ínyònì	(bird)
ínkhôsì	(king)	ínsìphò	(soap)

C-6

T: [sítôlò]

S: ["fall"]

M-6

To the student: In the following sentences the difference between a present event and an event unrelated to the present (sometimes called "past remote") is one of tone.

1. Falling tone (on the second syllable)	2. High tone (on the second syllable)
Báhâmbà bódvà. (They went alone.)	Báhámbà bódvà. (They are going alone.)
Básâlà bódvà. (They remained alone.)	Básálà bódvà. (They are remaining alone.)
Bábûyà bódvà. (They returned alone.)	Bábúyà bódvà. (They are returning alone.)
Báfûndzà bódvà. (They studied alone.)	Báfúndzà bódvà. (They study alone.)
Bálâlà ébúsûkù. (They slept at night.)	Bálálà ébúsûkù. (They sleep at night.)
Básômà ébúsûkù. (They courted at night.)	Básómà ébúsûkù. (They court at night.)
Bákhâlà ébúsûkù. (They cried in the night.)	Bákhálà ébúsûkù. (They cry in the night.)
Bátshêngà ésítôlò. (They bought at the store.)	Bátshéngà ésítôlò. (They buy at the store.)

C-7

T: [Báhâmbà bódvà.]

S: ["fall"]

C-8

Repeat C-7 using "present" and "past" as responses instead of "high" and "low." Do not teach the meanings of the sentences as a whole.

TO THE STUDENT:

Learning to hear the difference between high, fall, and low on a particular syllable is necessary, as can be seen in M-6, for understanding siSwati. Furthermore, being able to hear the differences makes the task of learning produce the differences very much easier.

TO THE LANGUAGE COORDINATOR:

Some teachers may use different tones for some of the words and names in this cycle. These differences are valid dialectal differences; however, the purpose of this cycle -- that of learning to hear the falling tone in contrast to high and low will be frustrated if it is taught by a teacher whose tones differ on any of the words around which these exercises are built. For teaching this cycle, select in advance those teachers whose tones on the individual words are the same as those in this cycle. All siSwati speakers have the same tone contrasts (high, low, falling, rising), even though they may occasionally differ on the pronunciation of a particular word.

Cycle 14 Give me some salt.

M-1

Use objects (or pictures) for the following.

Ngìphé ínsîphò.	Give me some soap.
------ ímàlí.	Give me some money.
------ síkhwâmà.	
------ líbhódlèlà.	
------ [ ].	

C-1

T: Ngiphe [insipho].
Or: Ngiph' [insipho].

S: (Gives the article requested.)

M-2

Lolu luswayi.	This is salt.
---- lulata.	This is cream.
Lesi sinkhwa.	This bread.
Lona ngushukela.	This is sugar.
---- ngupelepele.	This is pepper.
---- ngumbhidvo.	This is cooked greens.

C-2

T: Ngiphe [luswayi].

S: (Gives the article requested.)

T: Ngiyabonga.

If a student gives the wrong object, you can correct him as follows:

T: Ngiphe [luswayi].

S: (Gives the wrong article.)

T: Ngitshite: Ngiphe [luswayi], hhayi [lulata].

M-3

Demonstrate the use of kute as a response by doing C-3 yourself:

T:	Ngiphe luswayi.	Kûté.	There isn't any.
	Ngiphe lulata.	Kûté.	
	etc.		

Use the classroom phrase Tshanini [kute] (Say "kute") in teaching students to pronounce this verbal response.

C-3

T:	Ngiphe [luswayi].	
S:	Kûté.	There isn't any.

TO THE STUDENT:

The Swazi custom is to give objects with two hands rather than one. If the object is quite small, it is normally held in the right hand with the left hand touching the right wrist (as a gesture of deference). Do not give things with the left hand.

(When shaking hands, the left hand is also held to the right wrist as a sin sign of deference.)

γ

Cycle 15 Review (tone tests)

Test-1

1. For this test review the following: cycle 5: M-1, M-2, M-5; cycle 9: M-1; cycle 13: M-1, M-3, M-5.
2. Give Test -1, found on page 15-2.

Test-2

1. For this test the students need to be able to use the acute accent (´) for marking high tone and the grave accent (`) for marking low tone. Be sure that they understand which marks to use; (this information is given in the instructions of the test sheet).
2. The test is found on page 15-3.

Test-3

1. For this test review cycle 13: M-1, M-2, M-3, M-4.
2. Give Test-3, found on page 15-4.

Test-4

1. For this test review cycle 13: M-5.
2. Give Test-4, found on page 15-5.

Test-5

1. For this test review cycle 13: C-7, C-8.
2. Give Test-4, found on page 15-6.

Test 1 (high tone // no high tone)

1. Provide each student with a copy of this test, folded so that the answer section is not visible during the test.
2. Pronounce each word or sentence twice; with a slight pause between each pronunciation. Student should mark their sheets according to the instructions below.
3. Have students unfold their sheets and check the answers. Pronounce again those items which were not heard correctly.

Instructions:

Circle the syllable which has the high tone. (Only one syllable in each of the following will have a high tone.)

1.	Uyabita.	(You are calling.)	1.	Uya[✓bi]ta
2.	Uyafuna.	(You are desiring.)	2.	Uya[✓fu]na.
3.	Uyephula.	(You are breaking [something].)	3.	Uye[✓phu]la.
4.	litje	(stone)	4.	[✓li]tje
5.	sisu	(stomach)	5.	[✓si]su
6.	Uyabona.	(You are seeing.)	6.	Uya[✓bo]na.
7.	sitja	(dish, vessel)	7.	[✓si]tja
8.	Uyakha.	(You are drawing [water].)	8.	Uya[✓kha].
9.	Uyapha.	(You are giving.)	9.	Uya[✓pha].
10.	Kuhlase	(a family name)	10.	Ku[✓hla]se.
11.	Uyafa.	(You are dying.)	11.	Uya[✓fa]
12.	buhle	(beauty)	12.	[✓bu]hle
13.	Sipho	(a personal name)	13.	Si[✓pho]
14.	Kufa	(a personal name)	14.	Ku[✓fa]
15.	Maseko	(a family name)	15.	Ma[✓se]ko
16.	Usele.	(You are remaining.)	16.	U[✓se]le.
17.	liphepha	(paper)	17.	[✓li]phepha
18.	insipho	(soap)	18.	[✓in]sipho

Fold to here

Test 2 (high tone // low tone)

See test 1 (page 15-2) for instructions about using this test.

Instructions:

Listen carefully to the unmarked syllable in the following. If the tone is high, write an acute accent mark (´) over the vowel; if the tone is low write a grave accent mark (`) over the vowel. Note that all the rest of the tones are low.

Example: Ùyàbítà.

1. Ùyètfukà. (You are insulting.)
2. Ùyètfukà. (You are frightened.)
3. Ùyèmukà. (You are depriving [someone].)
4. Ùyèmukà. (You are drowning.)
5. Ùyàsalà. (You are staying.)
6. Ùyèphulà. (You are removing [something] from the fire.)
7. Ùyàsalà.
8. Ùyèphulà. (You are breaking [something].)
9. Ùyàtshandzà. (You are weaving.)
10. Ùyàtshandzà. (You are loving.)
11. Litjè (It's a stone.)
12. litjè (stone)
13. lifù (cloud)
14. Lifù. (It's a cloud.)
15. Lùkhelè (a family name)
16. Màbuzà
17. Vìlanè
18. Gìnindzà
19. Gàmedzè
20. Màbasò

Fold to here

1. Ùyètfúkà.
2. Ùyètfùkà.
3. Ùyèmùkà.
4. Ùyèmúkà.
5. Ùyàsálà.
6. Ùyèphùlà.
7. Ùyàsálà.
8. Ùyèphúlà.
9. Ùyàtshàndzà.
10. Ùyàtshándzà.
11. Lìtjè.
12. litjè
13. lífù
14. Lìfù.
15. Lùkhèlè
16. Màbúzà
17. Vìlànè
18. Gìníndzà
19. Gàmédzè
20. Màbàsò

Test 3 (high tone // falling tone)

See test 1 (page 15-2) for instructions on using this test.

Instructions:

Listen carefully to the unmarked syllable in the following. If the tone is high, write an accute accent mark (´) over the vowel; if the tone is falling, write a circumflex (^) over the vowel. Note that all the rest of the tones are low except in 14-17.

1.	Kùhlasè	(a family name)	1.	Kùhlásè.
2.	Kùnenè	(" " ")	2.	Kùnênè.
3.	Mànanà	(" " ")	3.	Mànânà.
4.	Màsekò	(" " ")	4.	Màsékò.
5.	Màsinà	(" " ")	5.	Màsínà.
6.	Sìtshebè	(" " ")	6.	Sìtshêbè.
7.	Gìnindzà	(" " ")	7.	Gìníndzà.
8.	Lùbisì.	(It's milk.)	8.	Lùbîsì.
9.	Ùlelè.	(You are sleeping.)	9.	Ùlélè.
10.	Lìsondvò.	(It's a wheel.)	10.	Lìsôndvò.
11.	Yìnsimbì.	(It's an iron.)	11.	Yìnsîmbì.
12.	Ùfilè.	(You are dead.)	12.	Ùfílè.
13.	lúbisì.	(milk)	13.	lúbîsì.
14.	líwashì	(watch)	14.	líwáshì.
15.	lúsibà	(feather)	15.	lúsîbà
16.	sítolò	(store)	16.	sítôlò
17.	síkhulù	(chief)	17.	síkhûlù
18.	Sìkhulù.	(It's a chief.)	18.	Sìkhûlù.
19.	Sìtolò.	(It's a store.)	19.	Sìtôlò.
20.	Ùsilè.	(You are smart.)	20.	Ùsílè.

Fold to here

Test 4 (high tone // falling tone / low tone)

See test 1 (page 15-2) for instructions on using this test.

Instructions:

Listen carefully to the unmarked syllable in the following. Write (′) for high tone, (`) for low tone, and (^) for falling tone.

1.	Vìlanè	(a family name)	1.	Vìlànè
2.	Ùlelè.	(You are sleeping.)	2.	Ùlélè.
3.	Lubîsì.	(It's milk.)	3.	Lùbîsì
4.	Lusîbà.	(It's a feather.)	4.	Lùsîbà.
5.	lubîsì	(milk)	5.	lúbîsì
6.	Yinsîmbì	(It's an iron.)	6.	Yìnsîmbì.
7.	laphà	(here)	7.	làphà
8.	laphá	(there)	8.	lâphá
9.	Sìpho	(a personal name)	9.	Sìphó
10.	Lìve	(It's Live [a personal name].)	10.	Lìvè.
11.	lâpha		11.	lâphá (there)
12.	sítulò	(chair)	12.	sítûlò
13.	síbongò	(surname)	13.	síbòngò
14.	síkhwamà	(bag)	14.	síkhwâmà
15.	sítfuphà	(thumb)	15.	sítfùphà
16.	líphephà	(paper)	16.	líphèphà
17.	Ulélè.	(You are sleeping.)	17.	Ùlélè.
18.	Ulélè	(He is sleeping.)	18.	Úlélè.
19.	sisùsá	(cause)	19.	sísùsá
20.	Sisùsá	(a personal name)	20.	Sìsùsá
21.	Ludvòngá	(a personal name)	21.	Lúdvòngá
22.	ludvòngá	(wall)	22.	lúdvòngá

Fold to here

Test-5

1. Follow the instructions for test-1 (page 15-2) for giving the test below.
2. After students have marked the tones on all of the sentences, read each sentence again, having them identify the meaning (past or present) by crossing out the incorrect portion of the translation.

Instructions:

1. Write (´) for high tone and (^) for falling tone on the second syllable of the sentences below.
2. After all of the sentences have been marked for tone, the teacher will re-read the sentences. If you hear a high tone on the second syllable, the sentence refers to an event in the present. If you hear a falling tone on the second syllable, the sentence refers to an event unrelated to the present (i.e., past). Cross out the inappropriate portion of the translation.

1. Báhambà bódvà.	(They	went are going	alone.)
2. Báhambà bódvà.	(They	went are going	alone.)
3. Básalà bódvà.	(They	remained are remaining	alone.)
4. Básalà bódvà.	(They	remained are remaining	alone.)
5. Bábuyà bódvà.	(They	returned are returning	alone.)
6. Bábuyà bódvà.	(They	returned are returning	alone.)
7. Báfundzà bódvà.	(They	studied study	alone.)
8. Bálalà bódvà.	(They	slept sleep	alone.)
9. Bálalà ébúsûkù.	(They	slept sleep	at night.)
10. Bálalà ébúsûkù.	(They	slept sleep	at night.)

Fold to here

1. Báhâmbà bódvà. (They went alone.)
2. Báhámbà bódvà. (They are going alone.)
3. Básálà bódvà. (They are remaining alone.)
4. Básâlà bódvà. (They remained alone.)
5. Bábûyà bódvà. (They returned alone.)
6. Bábúyà bódvà. (They are turning alone.)
7. Báfúndzà bódvà. (They study alone.)
8. Bálálà bódvà. (They sleep alone.)
9. Bálálà ébúsûkù. (They sleep at night.)
10. Bálâlà ébúsûkù. (They slept at night.)

TO THE LANGUAGE COORDINATOR:

In your briefing sessions make certain that the teachers know how to read the correct tones on these tests; this is especially important where there are minimal pairs (i.e., two items are alike except for a single feature, such as a tone). The teachers should learn to read the tone markings; however, at this point it may still be necessary for them to take their cue from the English meanings.

Cycle 16 It's not a book.

C-1

Obtain pictures, or the actual objects, of the following: ipenseli (pencil), incwadzi (book), sitfombe (picture), litafula (table), libhokisi (box), sikilidi (cigarette), libhodo (pot), libalave (map), sikholwa (school), ibhola (ball), inamanedi (a cold drink).

Since the siSwati names for these objects have not been previously learned, the student will have to guess at the meanings. If he guesses correctly, follow the C-1A routine; if he guesses wrongly follow the C-1B routine.

C-1A

T: Ngikhombise [ipenseli].

S: (Points to the correct object.)

T: Awubonike!
Or: Awuvake!

C-1B

T: Ngikhombise [sitfombe].

S: (Points to the wrong object.)

T: Akusi[so]. It's not.
Nâsì [sitfombe]. Here is a picture.

C-2

Use the blank map of Swaziland on page of the appendix for the following. Ask for towns in this order: kaManzini, kaHhohho, kaLobamba, kaHlatshi; kuMatshapa, kuMahlanya, kuMahamba; eMhlume, eMlembe, eMankayana, eLuyengo, eMalkensi.

C-2A

T: Ngikhombise [kaManzini].

S: (Points to the correct town.)

T: Awabonike!

C-2B

T: Ngikhombise [kuMatshapa].

S: (Points to the wrong town).

T: Chá, àkùsìkó.
Naku [kuMatshapha].

E-1

In this exercise the students should listen selectively for the forms which mean "here is......": naku, nali, nasi, nayi. This is a simple, easy, but important, exercise: it provides for training in hearing forms which are easily ignored or overlooked by students.

The responses by the students are simply mimicry of the first word of the sentence.

Teacher	Response
Naku eMhlume.	naku
Nali libhokisi.	nali
Nasi sitfombe.	nasi
Naku kuMatshapa.	naku
Nasi sikolwa.	nasi
Nali litafula.	nali
Nayi ipenseli.	nayi
Nayi incwadzi.	nayi
Nasi sikhwama.	nasi
Naku kaManzini.	naku
Nayi ibhola.	nayi
Nali bhodlela.	nali

E-2

The following is another selective listening exercise, similar to E-1.

Teacher	Response
Akusiyo incwadzi.	akusiyo
------- ipenseli.	-------
------- ibhola.	-------
------- inamanedi.	-------

* * * * *

Teacher	Response
Akusilo litafula.	akusilo
------- libhokisi.	-------
------- libalave.	-------

* * * * *

Teacher	Response
Akusiso sitfombe.	akusiso
------- sikhwama.	-------
------ sikolwa.	-------

* * * * *

Teacher	Response
Akusiko eMhlume.	akusiko
------- kaHhohho.	-------
------- kuMatshapa.	-------

TO THE STUDENT:

In E-1 note that there is an agreement between the noun prefix (NP) of a noun and the suffix of the demonstrative copulas (nasi, nali, nayi):

Nasi sitombe.
Nali litafula.
Nayi ibhola.

Nansi may be used in place of nayi

Nansi ibhola.

Cycle 17 You (pl) or I?

M-1

To the student: In order to understand siSwati, it is necessary to hear the difference between the first sound in each of the following sentences:

Nâlá.	(You pl refused.)
Ngâlá.	(I refused.)

One of them is familiar to English ears. The other is not, even though the sound occurs in English: the sound of ⟨ng⟩ in sing is virtually the same as the sound of ⟨ng⟩ in ngala; the difficulty is that in English the sound of ⟨ng⟩ occurs at the end of syllables (as in sing) but not at the beginning of syllables (as in ngala).

The importance of distinguishing the sounds of ⟨n⟩ and ⟨ng⟩ in these sentences can be readily understood: n- means you (pl) and ng- means I.

To the teacher: Contrast the sentences in group 1 with those of group 2, pointing to the members of the class and yourself as you do so.

1. n (/n/)		2. ng (/ŋ/)	
Nâlá.	(You pl refused.)	Ngâlá.	(I refused.)
Nâdlá.	(You pl ate.)	Ngâdlá.	(I ate.)
Nâphá.	(You pl gave.)	Ngâphá.	(I gave.)
Nâkhá.	(You pl drew [water].)	Ngâkhá.	(I drew [water].)
Nâshá.	(You pl burned.)	Ngâsha.	(I burned.)

C-1

T: [Nâlá]

S: ["you all"]

T: [Ngâlá]

S: ["I"]

M-2

To the student: In the following sentences ni- means you (pl) and ngi- means I.

To the teacher: Contrast the sentences of group 1 with those of group 2.

1. n (/n/)		2. ng (/ŋ/)	
Niyabona.	(You pl are seeing.)	Ngiyabona.	(I'm seeing.)
Niyabuka.	(You pl are watching.)	Ngiyabuka.	(I'm watching.)
Niyafuna.	(You pl are desiring.)	Ngiyafuna.	
Niyabita.	(You pl are calling.)	Ngiyabita.	
Niyahamba.	(You pl are going.)	Ngiyahamba.	
Niyasala.	(You pl are remaining.)	Ngiyasala.	

C-2

T: [Ngiyabona.]

S: ["I"]

M-3

To the student: In the following sentences n- means you (pl) and ng- means I.

1. n (/n/)		2. ng (/ŋ/)	
Neva.	(You pl heard.)	Ngeva.	(I heard.)
Nema.	(You pl stood.)	Ngema.	(I stood.)
Nenta.	(You pl made [something].)	Ngenta.	(I made [something].)
Noma.	(You pl were thirsty.)	Ngoma.	(I was thirsty.)
Nosa.	(You pl roasted [something].)	Ngosa.	(I roasted [something].)
Nona.	(You pl sinned.)	Ngona.	(I sinned.)

C-3

T: [Neva].

S: ["you plural"]

C-4

Combine C-1, C-2 and C-3.

M-4

To the student: Note the difference between the two prefixes added to the following noun:

nelizembe (and/with an ax)

ngelizembe (by means of an ax)

These prefixes are na- (and/with) and nga- (by means of) when used with names.

1. n (/n/)		2. ng (/ŋ/)	
nemfologo	(and a fork)	ngemfologo	(by means of a fork)
nemukhwa	(and a knife)	ngemukhwa	(by means of a knife)
nelizembe	(and an axe)	ngelizembe	
nemali	(and money)	ngemali	
nensipho	(and soap)	ngensipho	

* * * * *

naMamba	(and Mamba)	ngaMamba	(by means of Mamba's vehicle)
naHlophe		ngaHlophe	
naKunene		ngaKunene	
naMaseko		ngaMaseko	

C-4

T: [nemfologo]

S: ["and"]

T: [ngemfologo]

S: ["by means of"]

TO THE STUDENT:

The difference between ⟨n⟩ and ⟨ng⟩ is crucial in other instances:

Nâni?	(And what else?)	Ngâní?	(Why?)
Ngìyàbónà.	(I see.)	Ngìyàbòngà.	(I give thanks.)

Test-1 (n // ng)

1. Provide each student with a copy of this test, folded so that the answer section is not visible during the test.
2. Pronounce each word or sentence twice, with a slight pause between each pronunciation. Student should mark their sheets according to the instructions below.
3. Have students unfold their sheets and check the answers. Pronounce again those items which were not heard correctly.

Instructions:

Write n or ng in the spaces provided.

1. ___âlá.	(....refused.)	1. Nâlá.
2. ___âlá.		2. Ngâlá.
3. ___âphá.	(....gave.)	3. Ngâphá.
4. ___âphá.		4. Nâphá.
5. ___âshá.	(....burned.)	5. Nâshá.
6. ___âdlá.	(....ate.)	6. Ngâdlá.
7. ___âkhá.	(....drew [water].)	7. Ngâkhá.
8. ___êvá.	(....heard.)	8. Ngêvá.
9. ___êvá.		9. Nêvá.
10. ___êntá.	(....made [something].)	10. Ngêntá.
11. ___ômá.	(....was/were thirsty.)	11. Ngômá.
12. ___ômá.		12. Nômá.
13. ___ôsá.	(....roasted [something].)	13. Nôsá.
14. ___êmá.	(....stood.)	14. Ngêmá.
15. ___ìyàhámbà.	(....am/are going.)	15. Ngìyàhámbà.
16. ___ìyàbúkà.	(....am/are watching.)	16. Ngìyàbúkà.
17. ___èmfólògò.	(....a fork)	17. nèmfólògò
18. ___èmfólògò.		18. ngèmfólògò
19. ___ènsîphò.	(....soap)	19. ngènsîphò
20. ___ènsîphò.		20. nènsîphò

Fold to here

Cycle 18 This is not sugar, it's salt.

M-1

Use the same pictures as were used in cycle 10: M-1. Point to the man when saying Lona akusiye umfati.

Àkùsíyè úḿfâtì.	Lónà àkùsíyè úḿfâtì.	It's not a woman.	This is not a woman.
Àkùsíyè úḿfánà.	----- àkùsíyè úḿfánà.	It's not a boy.	
Àkùsíyò índvòdzà.	Lénà, àkùsíyò índvòdzà.	It's not a man.	
Àkùsíyò íntfòmbàtânà.	----- àkùsíyò íntfòmbàtânà.	It's not a girl.	

T: (pointing to [the man]) [Lona] akusi[ye] [umfati]. Ngikhombise [umfati].

S: (Points to the appropriate figure.)

M-2

Use the same picture as were used in cycle 10: M-1.

* * * * *

Àkùsílò líSwâtì.	Lélì àkùsílò líSwâtì.	It's not a Swazi.	This is not a Swazi.
Àkùsílò líMélìkà.	---- àkùsílò líMélìkà.	It's not an American.	
Àkùsíyè úḿSûtfù.	Lónà àkùsîyè úḿSûtfù.	It's not a Mosotho.	

C-2

T: (pointing to an American) [Leli] akusi[lo] [liSwati]:
Ngikhombise [liSwati].

S: (Points to the appropriate picture.)

M-3

Obtain a salt shaker, a sugar bowl, a spoon, and a fork from the kitchen or dining hall for the following.

Lólù àkùsílò lúswáyì.	This is not salt.
Lónà àkùsíyè shúkèlá.	This is not sugar.
Lésì àkùsísò sípúnù.	This is not a spoon.
Lénà àkùsíyò ímfólògò	This is not a fork.

C-3

T: Ngiphe [shukela].

S: (Gives either [sugar] or [salt].)

If the right item is given:

T: Ngiyabonga. (turns to the class) [Lona] [ngushukela]. Akusi[lo] [luswayi].

If the wrong item is given:

T: Chá. Akusi[ye] [shukela] [lona]. [Luswayi.]

Or: [Lolu] [luswayi]. Akusi[ye] [shukela].

Add the following vocabulary from previous cycles: likhofi (coffee); litiya (tea); likamo, comb; sibuko, (mirror). (Be sure to have the necessary objects or pictures in hand.)

C-4

Repeat C-3, using objects or pictures for the following pairs:

ishoki	(chalk)	ipenseli	(pencil)
liphepha	(paper)	incwadzi	(book, letter)
imfologo	(fork)	umukhwa	(knife)
inyama	(meat)	sinkhwa	(bread)
sipunu	(spoon)	sitja	(dish)
lubisi	(milk)	tjwala	(beer)

The second of each of the pairs above has not been previously introduced. Ngikhombise may be used as well as ngiphe.

Test-1

1. Provide each student with a copy of this test, folded so that the answer section is not visible during the test.
2. Read the siSwati sentences in the answer section, putting a slight pause between the sentences. It should be sufficient to read each of them once only; if students have difficulty in comprehending them, it means that the earlier part of this cycle has not been adequately learned. Students should underline the English word for the object (or person) referred to in the siSwati sentences.
3. Have students unfold their sheets and check the answers.

Instructions:

Underline the English word for the object (or person) referred to in the two siSwati sentences read by the teacher.

1.	sugar	salt
2.	spoon	fork
3.	coffee	tea
4.	mirror	comb
5.	chalk	pencil
6.	paper	book
7.	fork	knife
8.	meat	bread
9.	spoon	dish
10.	woman	man
11.	woman	boy
12.	Mamba	Motsha
13.	Zwane	Hlophe
14.	Zwane	Hlophe
15.	Mamba	Motsha
16.	woman	boy
17.	Mosotho	white man
18.	sugar	salt
19.	sugar	salt
20.	book	paper

--------Fold to here--------

1. sugar: Lona ngushukela. Akusilo luswayi.
2. fork: Lena yimfologo. Akusiso sipunu.
3. tea: Leli litiya. Akusilo likhofi.
4. mirror: Lesi sibuko. Akusilo likamo.
5. pencil: Lena yipenseli. Akusiyo ishoki.
6. book: Lena yincwadzi. Akusilo liphepha.
7. knife: Lona ngumukhwa. Akusiyo imfologo.
8. bread: Lesi sinkhwa. Akusiyo inyama.
9. spoon: Lesi sipunu. Akusiso sitja.
10. woman: Lona ngumfati. Akusiyo yindvodza.
11. boy: Lona ngumfana. Akusiye umfati.
12. Mamba: Lona nguMamba. Akusiye Motsha.
13. Zwane: Lona nguZwane. Akusiye Hlophe.
14. Zwane: Akusiye Hlophe lona. NguZwane.
15. Motsha: Akusiye Motsha lona. NguMamba.
16. boy: Akusiye umfati lona. Ngumfana.
17. white man: Akusiye umSutfu lona. Ngumlumbi.
18. sugar: Akusilo luswayi lolu. Ngushukela.
19. salt: Akusiye shukela lona. Luswayi.
20. paper: Akusiyo incwadzi lena. Liphepha.

Cycle 19: Recognizing p and ph

M-1

To the student: In order to understand siSwati, it is necessary to hear the difference between /p/ and /ph/:

/p/:	kúpélà	to spell
/ph/:	kúphélà	to get finished

Your initial reaction may be that /p/ sounds "hard" while /ph/ sounds "soft". Actually much more is involved than this; for example, /ph/ has a puff of air following the lip closure (similar to that in the English word pellet), while /p/ does not have puff of air (called aspiration). At this point, however, it is only necessary for you to be able to hear that there is a difference between /p/ and /ph/ and tell which one is being used in a particular word.

To the teacher: Read the words in group 1; then the words in group 2. (It may be useful to write "p" and "ph" on the blackboard, pointing to them as you read these groups.) Then contrast each pair of words (pointing to "p" and "ph" as you say them):

T: kupela, kuphela
kupika, kuphika
etc.

Ss: (listen carefully)

1. /p/		2. /ph/	
kúpélà	(to spell)	kúphélà	(to get finished)
kúpíkà	(to dig [with a pick])	kúphìkà	(to deny)
kúpósà	(to mail, post)	kúphòsà	(to miss)
kúpùmà	(to burst)	kúphúmà	(to go out)

If students seem to have difficulty in distinguishing /p/ from /ph/, demonstrate the difference by using siSwati syllables:

pa, pha
pi, phi
pe, phe
pu, phu
po, pho

C-1

T: [kupela]

S: ["p"]

M-2

To the student: While there are not as many minimal pairs (words or sentences having only one sound difference) for p// ph as these are for n // ng (cycle 17), the contrast of /p/ and /ph/ is just as important.

To the teacher: Follow the same procedures as were used for M-1. (Do not attempt to teach the meaning of these words.)

1. /p/		2. /ph/	
kupeta	(dig)	kuphetsha	(conclude)
kupenda	(paint)	kuphemba	(kindle)
kuputjuta	(squeeze out)	kuphukuta	(mock)
sipolo	(railroad tracks)	sipholo	(squirt of milk)
lipani	(pan)	liphama	(rifle butt)
lipasi	(pass)	liphisi	(hunter)
sipeke	(bacon)	siphefu	(kerosene lamp)

* * * * *

sipunu	(spoon)	siphiwo	(ability)
lipipi	(pipe)	liphupho	(dream)
pelepele	(pepper)	kuphapha	(fly)

C-2

T: [kuphetsha]

S: ["ph"]

Test-1 (p // ph)

1. Provide each student with a copy of this test, folded so that the answer section is not visible during the test.
2. Pronounce each word or sentence twice; with a slight pause between each pronunciation. Student should mark their sheets according to the instructions below.
3. Have students unfold their sheets and check the answers. Pronounce again those items which were not heard correctly.

Instructions:

(In siSwati the combination "ph" never has the sound of "f" (as does "ph" in English). Learn to identify the siSwati /ph/ by listening to the teacher, and forget what "ph" means in English.)

Write p or ph in the spaces provided.

1.	kú___élà	1.	kúpélà
2.	kú___íkà	2.	kúpíkà
3.	kú___ósà	3.	kúpósà
4.	kú___élà	4.	kúphélà
5.	kú___élà	5.	kúpélà
6.	kú___úmà	6.	kúphúmà
7.	kú___ùmà	7.	kúpùmà
8.	sí___ólò	8.	sípólò
9.	sí___òlò	9.	síphòlò
10.	lí___ánì	10.	lípánì
11.	lí___îsì	11.	líphîsì
12.	sí___ékè	12.	sípékè
13.	sí___íwò	13.	síphíwò
14.	lí___îsì	14.	líphîsì
15.	lí___ásì	15.	lípásì
16.	sí___únù	16.	sípúnù
17.	pélè___èlè	17.	pèlèpèlè
18.	lí___ípì	18.	lípípì
19.	lí___èphà	19.	líphèphà
20.	lí___ùphò	20.	líphùphò

Fold to here

TO THE STUDENT:

An alternative sentence order is possible in M-3 without significant change of meaning:

Lolu akusilo luswayi.	(M-3)
Akusilo luswayi lolu.	(alternative)

In M-3 it is possible to use the impersonal form of the demonstrative instead of a form which agrees with the noun mentioned:

Lolu akusilo luswayi.	(M-3)
Loku akusilo luswayi.	(Impersonal form)
Lesi akusiso sipunu.	(M-3)
Loku akusiso sipunu.	(Impersonal form)

E-1

In this exercise the students should listen selectively for the forms which mean "it is not": akusiye, akusiso, akusilo, akusiyo. Special attention should be paid to the last syllable of this word. The responses are simple mimicry of this portion of the sentence.

Teacher	Response
Lona akusiye umfati.	àkùsíyè.
Leli akusilo liSwati.	àkùsílò.
Lona akusiye umSutfu.	àkùsíyè.
Leli akusilo liMelika.	àkùsílò.
Lesi akusiso sipunu.	àkùsísò.
Leli akusilo liphepha.	àkùsílò.
Lesi akusiso sitja.	àkùsísò.
Lena akusiyo inyama.	àkùsíyò.
Lena akusiyo imfologo.	àkùsíyò.
Lona akusiye umfana.	àkùsíyè.
Lolu akusilo luswayi.	àkùsílò.
Lolu akusilo lubisi.	àkùsílò.
Lena akusiyo ipenseli.	àkùsíyò.

Test-2 (´ // ` ; ´ // ` // ^)

Follow the usual procedures in giving this test.

Instructions:

Write high tone (´) or low tone (`) on the vowel of the unmarked syllable.

1.	kúphelà	1.	kúphélà
2.	kúpelà	2.	kúpélà
3.	kúphikà	3.	kúphìkà
4.	kúphosà	4.	kúphòsà
5.	kúpumà	5.	kúpùmà
6.	kúpikà	6.	kúpíkà
7.	kúphumà	7.	kúphúmà
8.	kúposà	8.	kúpósà
9.	kúpendà	9.	kúpèndà
10.	kúpetà	10.	kúpètà

Instructions:

Write high tone (´), low tone (`) or falling tone (^) on the vowel of the unmarked syllable.

11.	Ngalá.	11.	Ngâlá.
12.	Nalá.	12.	Nâlá.
13.	Siphó.	13.	Sìphó.
14.	laphà	14.	làphà
15.	laphá	15.	lâphá
16.	Ngaphá.	16.	Ngâphá.
17.	Ngensîphò.	17.	Ngènsîphò.
18.	Nensîphò.	18.	Nènsîphò.
19.	Ngìyàhambà.	19.	Ngìyàhámbà.
20.	Ngìyàbongà.	20.	Ngìyàbòngà.

Fold to here

TO THE STUDENT:

In siSwati "ph" never has the sound of "f" (as does "ph" in English).

Note the following words:

lipipi
pelepele

liphepha
liphupho
kuphapha

Can you make a hypothesis about /p/ and /ph/ occurring in the same word?

TO THE TEACHER:

If students have considerable difficulty in recognizing /p/ and /ph/, it may be helpful to give a "same-different" drill, such as the following, before doing C-1.

Teacher	Response
kupela, kupela	same
kuphela, kuphela	same
kupela, kuphela	different
kupika, kuphika	different
kuposa, kuphosa	different
kuphosa, kuphosa	same
kuposa, kuphosa	different
kupela, kupela	same
kuposa, kuposa	same
kuphela, kuphela	different

TO THE LANGUAGE COORDINATOR:

Make certain before class that teachers are able to read the tones in the second part of Test-2; English meaning cues are not given, so the reading of some of the words (e.g., numbers 13-15) depends entirely on the tone marks. If some teachers still have difficulty in reading the tone marks, pencil in the English meanings.

Cycle 20: Don't take the pencil.

M-1

Tsháťshà sípúnù.	Take the spoon.
-------- líbhódlèlà.	Take the bottle.
-------- síkhwâmà.	Take the bag.
-------- ípénsèlì.	Take the pencil
-------- íncwàdzí.	Take the book.

C-1

T: Tshatsha [sipunu].

S: (Takes [the spoon].)

C-2

T: Tshatsha [sipunu].

S: (Takes [the spoon].)

T: Beka [sipunu] etafuleni.

S: (Puts [the spoon] on the table.)

M-2

Músà kúbékà sípúnù èfàs'télwènì.	Don't put the spoon by/in the window.
-----------síkhwâmà------------.	
-----------ípénsèlì------------.	
-----------íncwàdzí------------.	

C-3

T: Beka [sipunu] etafuleni.
Musa kubeka [sipunu] efas'telweni.

S: (Puts [the spoon] on the table.)

C-4

T: Beka [sikhwama] phansi.

S: (Guesses at the meaning and puts [the bag] somewhere.)

If the item is put on the floor:	If the item is put elsewhere:
T: Awuvake!	T: Musa kubeka [sikhwama] [etafuleni]. Ngitshite: Beka [sikhwama] phansi.

In place of phansi (floor) also use: esitulweni (on the chair), ekhoneni (in the corner).

C-5

Use the following objects in pairs:

ipenseli	(pencil)	ishoki	(chalk)
incwadzi	(book)	liphepha	(paper)
shukela	(sugar)	luswayi	(salt)
imfologo	(fork)	umukhwa	(knife)
sipunu	(spoon)	sitja	(vessel)

The student should be instructed to pick up the wrong item of each pair.

T: Tshatsha [ipenseli].

S: (Takes [a piece of chalk].)

T: Musa kutshatsha [ishoki].
Ngitshite: Tshatsha [ipenseli].

S: (Takes [the pencil].)

C-6

Use the following objects (or pictures) in pairs:

luswayi	(salt)	pelepele	(pepper)
shukela	(sugar)	lulata	(cream)
lubisi	(milk)	emanti	(water)
inyama	(meat)	inhlanti	(fish)
sinkhwa	(bread)	libhotela	(butter)
sipeke	(bacon)	licandza	(egg)

The second of each of the pairs has not been previously introduced. For variation use ngikhombise in place of tshatsha (Ngikhombise [ ]. Musa kungikhombisa [ ].)

T: Tshatsha [pelepele]

S: (Takes either [salt] or [pepper].)

T: Awubonike!
Or: (if the wrong item is taken) Musa kutshatsha [luswayi].
Tshatsha [pelepele].

Cycle 21 Recognizing b and bh

M-1

To the student: Listen to the consonants of the second syllable in following words:

kúbòngà (give thanks)
kúbhòngà (bellow)

While neither of these consonants is exactly like the "b" in English, they are different enough from each other in Swazi so that you should have little trouble in distinguishing them.

To the teacher: Read the words in group 1; then read the words in group 2. (It may be useful to write "b" and "bh" on the blackboard, pointing to them as you read these groups.) Then contrast each pair of words (pointing to "b" and "bh" as you say them):

T: kúbúkà, kúbhúkà
kúbòngà, kúbhòngà
etc.
Ss: (listen carefully)

(Do not attempt to teach the meaning of these verbs.)

1. /b/ [ɓ]		2. /bh/ [$p^{ɦ}$]	
kúbúkà	(look)	kúbhúkà	(reserve)
kúbòngà	(give thanks)	kúbhòngà	(bellow)
kúbékà	(put away, down)	kúbhèkà	(go somewhere)
kúbábà	(be bitter)	kúbhàbhà	(float)

If students seem to have difficulty in distinguishing /b/ from /bh/, demonstrate the difference by using siSwati syllables:

ba, bha
be, bhe
bi, bhi
bo, bho
bu, bhu

It may also be helpful to give a "same-different" drill, such as the following, before doing C-1.

Teacher		Response
kubuka,	kubuka	same
kubhuka,	kubhuka	same
kubuka,	kubhuka	different
kubonga,	kubhonga	different
kubeka,	kubheka	different
etc.		

C-1

T: [kubeka]
S: ["b"]

M-2

1. /b/		2. /bh/	
síbûnù	(buttock)	síBhûnù	(Afrikaans)
líbâlà	(courtyard)	líbhálà	(wheelbarrow)
sígàbà	(chapter)	lígàbhà	(tin can)
síbòngò	(surname)	síbhóngò	(grudge)
líbàngà	(distance)	líbhángè	(bank)
líbélè	(breast)	líbhêlè	(a Swazi robe)
úḿbàl̀o	(feud)	úḿbhâlò	(scripture)
síkhèbè	(bank of a road/ river)	síkébhè	(boat)
úḿsôbò	(a kind of leafy vegetable)	úḿsóbhò	(meat juice)

* * * * *

kúbàlà	(count)	kúbhálà	(write)
kúbòlà	(become rotten)	kúbhólà	(drill [a hole])
kúbàngà	(fight over something)	kúbhángà	(bank money)
kwébùlà	(peel [without knife])	kúbhúlà	(consult a witchdoctor)

C-2

T: [síBhûnù]

S: ["bh"]

TO THE STUDENT:

The consonant "bh" is often used for the "b" in words borrowed from English:

libhange	bank
libhokisi	box
libhala	bar
libhotela	butter
ibhola	ball
umbhedze	bed
bhanana	banana

Test-1

Follow the usual procedures in giving this test.

Instructions:

Write b or bh in the spaces provided.

1.	kú___úkà	1.	kúbhúkà
2.	kú___úkà	2.	kúbúkà
3.	kú___ékà	3.	kúbékà
4.	kú___èkà	4.	kúbhèkà
5.	kú___òngà	5.	kúbhòngà
6.	kú___òngà	6.	kúbòngà
7.	kú___àbhà	7.	kúbhàbhà
8.	kú___àlà	8.	kúbàlà
9.	kú___àngà	9.	kúbàngà
10.	kú___ángà	10.	kúbhángà
11.	kú___álà	11.	kúbhálà
12.	sí___óngò	12.	síbhóngò
13.	úḿsó___ò	13.	úḿsóbhò
14.	sí___ûnù	14.	síbûnù
15.	sí___ûnù	15.	síbhûmù
16.	lí___âlà	16.	líbâlà
17.	úḿsô___ò	17.	úḿsôbò
18.	síkhè___è	18.	síkhèbè
19.	síkè___è	19.	síkébhè
20.	í___ólà	20.	íbhólà

Fold to here

Cycle 22 Is this Peter?

M-1

In this cycle the student should indicate his understanding of a siSwati question by a brief verbal response (rather than a non-verbal response, as is usually the case). Use pictures of students (these may be quickly obtained with a polaroid camera). The names (and pictures) the Swazi teachers may be used instead of the names of students, if desired. Pictures of known public figures may also be used for further practice.

NgùPeter yînî-lò?	Is this Peter?
---John---------?	
---Mary---------?	
---Jane---------?	
---[ ]--------?	

C-1

T: Ngu[Peter] yini-lo?

S: Ỳébò.

Or: Chá.

M-2

Use objects (or pictures) for the following.

Sípúnù	yînî lésì?	Is this a spoon?
Sítjà	---------?	--------a dish?
Sípékè	---------?	----------bacon?
Sínkhwà	---------?	----------bread?

C-2

T: [Sipunu] yini lesi?

S: Yebo.

Or: Cha.

M-3

Use objects (or pictures) for the following.

Líbhódlèlà yînì lélì?	Is this a bottle?
Líbhótêlà ----------?	----------butter?
Líklábìshì----------?	----------cabbage?
Lí ólìntjì-----------?	--------an orange?
Líhhábhùlà----------?	--------an apple?
Lícândzà------------?	--------an egg?

C-3

T: Libhodlela yini leli?
S: Yebo.
Or: Cha

M-4

Use the pictures which were used in M-1 to demonstrate C-4 taking both parts yourself.

T: NguPeter yini-lo? Nguye.
NguJohn yini-lo? Nguye.
etc.

C-4

T: Ngu[Peter] yini-lo?
S: Ǹgúyè.

M-5

Use the objects which were used in M-2 to demonstrate -5, taking both parts yourself.

C-5

T: [Sipunu] yini lesi?
S: Ǹgísò.

M-6

Use the objects which were used in M-3 to demonstrate C-6, taking both parts yourself.

C-6

T: [Libhodlela] yini leli?

S: Ǹgílò.

M-7

Use the objects and pictures which were used in M-1, M-2, and M-3 to demonstrate C-7, taking both parts yourself.

T:	NguPeter yini-lo?	Akusiye.
	Sipunu yini lesi?	Akusiso.
	Libhodlela yini leli?	Akusilo.
	etc.	

C-7

T: (pointing to the wrong picture) [NguPeter] yini[-lo]?

S: Àkùsí[yè].

TO THE STUDENT:

Just as in English there are other ways of saying "yes," so in siSwati there are other ways of saying "yebo:"

m̂-ḿ

ẽ̂-ẽ̂

Similarly, there's another way of saying "cha:"

ẽ́-ẽ̀

You will learn to use these later; in the meantime, if you listen carefully, you will probably hear your teachers use these forms (especially when speaking informally).

In C-5 and C-6 notice that there is an agreement between the noun prefix (NP) of the noun and the pronoun used in the answer:

sipunu	ngiso
libhodlela	ngilo

Cycle 23 Statement or Question

M-1

To the student: The difference between a statement and a yes/no question is sometimes expressed without the use of a question word or any change of word order:

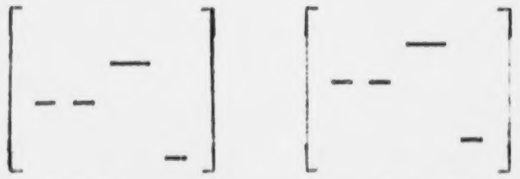
Ùyàbítà. You are calling.

Ùyàbítà? Are you calling?

This difference is signalled in several ways, two of which are helpful for distinguishing a statement from a question in this cycle:

1. The entire sequence of tones is put in a slightly higher "register" or "key":

Ùyàbítà. Ùyàbítà?



(The tone sequence for both of the above, remains the same: low - low - high - low.)

2. The vowel of the penultimate syllable (second to last) is longer in the statement than it is in the question (as can be seen above).

In this cycle you should learn to identify statements and questions on the basis of these two differences. At first you will probably find it easier to distinguish them by the penultimate vowel length in the statements than by the "tone register" difference.

To the teacher: Take the following steps in teaching this exercise:

1. Read the first statement from column 1, then the first question from column 2:

   T: Ùyàbítà. (Slight pause) Ùyàbítà?

   Continue in this fashion through the entire exercise; the students should listen for the two differences between a statement and a question.

2. Proceed to C-1. If the students have any difficulty in distinguishing a statement from a question, repeat step 1; in addition, have the students listen to all of the statements (column 1), then all of the questions (column 2), in order to observe the lengthening of the penultimate vowel for the statement.

1. Statement		2. Question	
Ùyàbítà.	(You are calling.)	Ùyàbítà?	(Are you calling?)
Ùyàbútà.	(You are asking.)	Ùyàbútà?	(Are you asking?)
Ùyàbónà.	(You are seeing.)	Ùyàbónà?	(Are you seeing?)
Ùyàfúnà.	(You are searching.)	Ùyàfúnà?	(Are you searching?)

C-1

Test the students' ability to distinguish between statements and questions by giving them the sentences in M-1 at random and having respond by identifying them as "statement" or "question."

M-2

Use the same procedures as were used for M-1.

1. Statement		2. Question	
Ùyàtshéngà.	(You are buying.)	Ùyàtshéngà?	(Are you buying?)
Ùyàhámbà.	(You are walking.)	Ùyàhámbà?	(Are you walking?)
Ùyàfúndzà.	(You are studying.)	Ùyàfúndzà?	(Are you studying?)
Ùyàsálà.	(You are staying.)	Ùyàsálà?	(Are you staying?)

C-2

Use the same procedures as were used for C-1.

T: [Ùyàtshéngà?]

S: ["Question"]

C-3

Combine C-1 and C-2 randomly.

M-3

To the student: In the following both statement and question have a low - low - low - low tone sequence (in contrast to the above which have a low - low - high - low sequence). While both statement and question have the same tone sequence, that of the question is in a higher "register" or "key," and so is easy to distinguish from the statement. (The penultimate vowel of the statement is also lengthened, as above.)

1. Statement		2. Question	
Ùyàbìlà.	(You are angry.)	Ùyàbìlà?	(Are you angry?)
Ùyàbàlà.	(You are counting.)	Ùyàbàlà?	(Are you counting?)
Ùyàbhèmà.	(You are smoking.)	Ùyàbhèmà?	(Are you smoking?)
Ùyàfòmà.	(You are perspiring.)	Ùyàfòmà?	(Are you perspiring?)
Ùyàgèzà.	(You are washing.)	Ùyàgèzà?	(Are you washing?)
Ùyànàtshà.	(You are drinking.)	Ùyànàtsha?	(Are you drinking?)

C-4

T: [Ùyàbìlà.]

S: ["Statement"]

C-5

Combine C-3 and C-4 randomly.

M-4

1. Statement		2. Question	
Úyábítà.	(He/she is calling.)	Úyábítà?	(Is he/she calling?)
Úyáhámbà.	(He/she is going.)	Úyáhámbà?	(Is he/she going?)
Úyáfúndzà.	(He/she is going.)	Úyáfúndzà?	(Is he/she studying?)
Úyábónà.	(He/she is seeing.)	Úyábónà?	(Is he/she seeing?)

C-6

T: [Úyábítà.]

S: ["Statement"]

Cycle 24 Shirt and pants

This cycle introduces several new words; it also provides for a review of cycles 16, 18, and 22.

C-1

Use pictures for the following.

T: Lona ngumfati; lona ngumfana;
lona ngumpheki.

Ngikhombise [umfati].

S: (Points)

T: Yebo, ngu[mfati].
Or: Akusiye [umfati]. (Corrects student.)

* * * * *

Ngikhombise [umfana].

S: (Points)

T: Yebo, ngu[mfana].
Or: Akusiye [umfana]. (Corrects student.)

* * * * *

Ngikhombise [mpheki].

S: (Points)

T: Yebo, ngu[umpheki].
Or: Akusiye [umpheki]. (Corrects student.)

If the student makes a wrong identification, correct him by using sentences learned in cycles 16 and 18.

C-2

T: Ngu[mpeki] yini-lo?

S: Nguye.
Or: Akusiye.

C-3

Repeat C-1 and C-2, using the following sets of nouns:

libhodo (pot), sitja (dish), inkomishi (cup)

* * * * *

lijezi (sweater), libhande (belt), lihembe (shirt)

* * * * *

libhande (belt), libhantji (jacket), lijezi (sweater)

* * * * *

libhantji (jacket), lihembe (shirt), libhulawozi (blouse)

* * * * *

libhulawozi (blouse), inggubo (dress), thayi (tie)

* * * * *

ticatfulo (shoes), tibuko (glasses), sibuko (mirror)

* * * * *

lihembe (shirt), libhuluko (pants), ticatfulo (shoes)

C-4

T: Ngikhombise [lijezi] ne[lihembe].
Or: Ngikhombise [lijezi] ne[lihembe] ne[libhande].

S: (Points to the appropriate articles.)

Cycle 25 Where's the post office?

M-1

Use pictures on the flannelboard for the following.

Lělì lǐpósì.	This is a post office.
---- lǐhhóvìsì	------- an office.
---- lǐbhángè.	------- a bank.
---- lǐdólóbhà.	------- a town.
---- lìsôntfò.	------- a church.
Lěsì sìtôlò.	------- a store.
---- sǐkólwà.	------- a school.

C-1

T: Ngikhombise [liposi].

S: (Points.)

If the student points correctly:	If the student points incorrectly:
T: Awubonike!	T: Akusi[lo] [liposi]. Ngikhombise [liposi], hhayi [sitolo].

C-2

T: [Liposi] yini leli?

S: Ngǐ[lò].
Or: Akusi[lo].

M-2

Use the map on page 25-4 for the following.

Lapha kuseposini.	Here is the post office
----------hhovisi.	----------- office.
----------bhange.	----------- bank.
----------dolobheni.	----------- town.
----------sontfweni.	----------- church.
----------sitolo.	----------- store.
----------sikholweni.	----------- school.

C-3

Use the site plan on page 25-4.

T: Ngikhombise [eposini].

S: (Points)

If the student points correctly:	If the student points incorrectly:
T: Awuvake!	T: Akusiko. Kuse[sitolo] lapho.

C-4

Place the pictures used in M-1 in various parts of the room.

Identify these places with following monolog.

T: Làphà kuse[posini].	Here is [the post office].
Lâphá kuse[bhange].	There is [the bank].

C-5

T: Yani [eposini].	Go to the post office.
S: (Goes to [the "post office".]	

C-6

First demonstrate this dialog, taking both parts yourself:

T: Kungakuphi eposini?	Kungalapha.
---------- ebhange?	Kungalapha.
etc.	

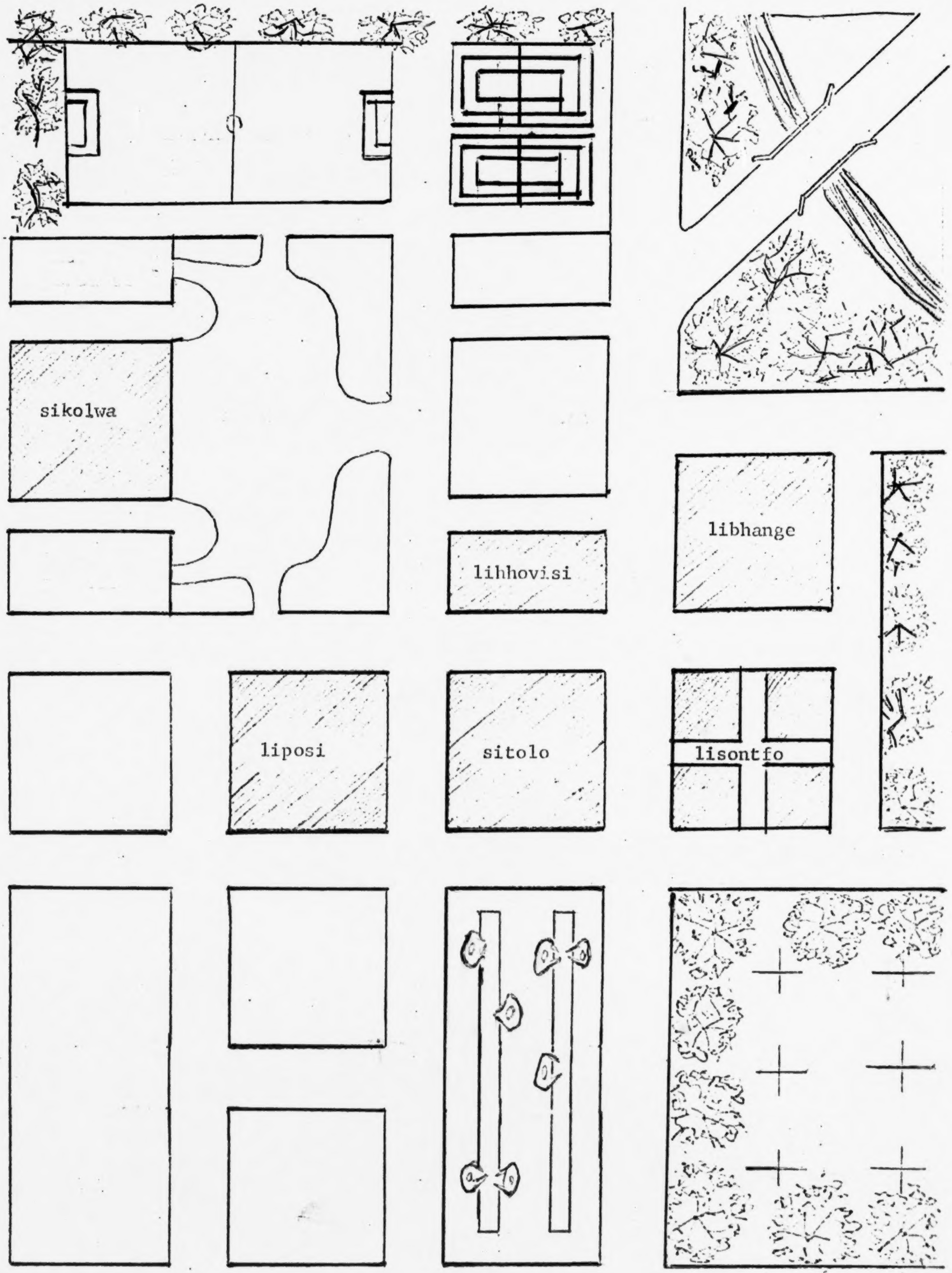
Then teach students to give the response: Kungalapha.

T: Kungakuphi [eposini]?	Which way (where) is [the post office]?
S: (pointing in the direction of [the "post office"]) Kungalapha.	This way.

C-7

If students have trouble in recognizing the places, teach them to ask for a repetition by asking: Kuphi?

T:	Kungakuphi [eposini]?	
S:	(not hearing well) Kuphi?	Where?
T:	[Eposini].	


sikolwa
lihhovisi
libhange
liposi
sitolo
lisontfo

Cycle 26 Put it into the box.

C-1

This is a review of cycle 20. Use a variety of objects for which students have recently learned the names.

T: Beka [lihhabhula] [etafuleni].

Musa kubeka[lihhabhula]

S: (Puts [the apple] where requested.)

C-2

Use the pairs of objects (or pictures) which were used in C-5 and C-6 of cycle 20.

T: Tshatsha [ipenseli]. Musa kutshatsha [ishoki].

S: (Takes [the pencil.])

M-1

Use a box and the necessary objects for the following. Teach the meaning of faka by demonstration:

T: Ngifzka lijezi ebhokisini. (giving the sweater to a student)

S: Wena, faka lijezi ebhokisini. (Puts the sweater into the box.)

Faka lijezi ebhokisini.	Put the sweater into the box.
---- lihembe----------.	------- shirt ------------.
---- libhande---------.	------- belt ------------.
---- libhulawozi------.	------- blouse ------------.

C-3

T: Faka[lijezi] ebhokisini.

S: (Puts [the sweater] into a box.)

M-2

Musa kufaka lijezi ebhokisini. Don't put the sweater into the box.

----------- lihembe----------.

----------- libhande---------.

----------- libhulawozi------.

C-4

T: Faka [lijezi] ebhokisini.
Musa kufaka [lihembe] ebhokisini.

S: (Puts the requested item into the box.)

M-3

Read each line, pausing just slightly between the noun and the sentence. The aim here is to have the students associate the object prefix (OP) with the noun to which it refers.

lijezi:	Lifake ebhokisini.	(Put it into the box.)
sipunu:	Si---------------.	(Put it into the box.)
lihembe:	Li---------------.	
sitja:	Si---------------.	
libhande:	Li---------------.	
sikhiya:	Si---------------.	
libhulawozi:	Li---------------.	

C-5

T: Tshatsha [lihembe].

S: (Takes [the shirt].)

T: Lifake ebhokisini.
Or: Lifak' ebhokisini.

S: (Puts [the shirt] into the box.)

C-6

Have a handbag available for the following.

T: Faka [lijezi] ebhokisini.
Musa ku[li]faka esikhwameni.

S: (Puts [the sweater] into the box.)

C-7

Use the objects used in C-1.

T: Tshatsha [libhablula]

S: (Takes [the apple].)

T: [Li]beke etafuleni.
Musa ku[li]beka efas'telweni.

S: (Puts [the apple] on the table.)

Cycle 27 Is this Mbabane?

M-1

Use the map on page 2-3 for the following.

KuseMbabane yini lapha?	Is this Mbabane here?
----Steki ----------?	
----Spiki ----------?	
----[ ] ----------?	

C-1

T: KuseMbabane yini lapha?

S: Yebo.
Or: Cha.

C-2

First demonstrate this dialog, taking both parts yourself:

T: KuseMbabane yini lapha? Ngukhona.
----Steki ----------? Ngukhona.
etc.

* * * * *

KuseMbabane yini lapha? Akusiko.
----Steki ----------? Akusiko.

Then teach students to pronounce the responses:

Ngukhona.
Akusiko.

Use the names of towns learned in cycle 12 and the names of the countries learned in cycle 2.

T: KukaManzini yini lapha?	
S: Ngukhona	It is (lit: it is present).
Or: Akusiko.	It is not.

C-3

Print the names of several Swazi towns on separate sheets of paper and place them on the side and back walls of the classroom:

Manzini

T: [Peter], yani [kaManzini].

S: (Goes to the "town" indicated.)

C-4

T:	Kungakuphi [kaManzini]?	Which way is Manzini?
S:	(pointing in the direction of "Manzini") Kungalapha. Or: Kungala.	This way.

Cycle 28 Don't give me things with the left hand.

C-1

Review the names of objects which students have learned, concentrating on those which may have been forgotten. If a student points to the wrong object correct him with Musa kungikhombisa...

T: Ngikhombise [licandza].
Or: Ngitjengise [licandza].

Show me [an egg].

S: (Points to some object other than [an egg].)

T: Musa kungikhombisa [libalave].
Ngikhombise [licandza].

S: (Points to [an egg]).

C-2

Review cycle 8, watching for opportunities to use the negative imperative (musa ku...)

T: Hamba etafuleni.

S: (Goes to the door.)

T: Hamba etafuleni, musa kuya emnyango.

S: (Goes to the table.)

* * * * *

T: Ngiyabonga, buyel' endzaweni yakho.

Thank you, return to your place.

S: (Returns to his chair or wherever he was previously.)

Add the following phrases to the above situation:

Musa kuhlala. Hamba.
Musa kuhlala phansi. Sukuma.

C-3

T: [Mary] hamba [efas'telweni].

[Mary]: [Mary] goes to the board and starts back to her seat.

T: Musa kubuyela endzaweni yakho.

Don't return to your seat (lit: place).

C-4

Review cycle 11, watching for opportunities to use the negative imperative.

T: Beka sipunu làphà.

S: (Puts the spoon at a distance from the teacher.)

T: Sibeke làphà, musa kusibeka lâphá.

S: (Puts the spoon where requested.)

C-5

Review cycle 14, watching for an opportunity to reprimand some one who gives with the left hand.

T: Ngiphe [insipho].

S: (Hands [soap] with his left hand.)

T:	Musa kunginike nge[sancele].	Don't give me (something) with the left hand.

Cycle 29 Where's the market?

M-1

Use the site plan on page 27-3 for the following.

Lapha kusemakethe.	Here is the market.
----------sitaladini	----------- street.
----------ndleleni.	----------- path.
----------bhulohweni.	----------- bridge.

C-1

T: Ngikhombise [emakethe]
Or: Ngitjengise [emakethe]. Show me [the market].

S: (Points)

C-2

First demonstrate this dialog, taking both parts yourself:

T: Ngukuphi emakethe? Ngulapha.
-------- esitaladini Ngulapha.
etc.

Then teach students to pronounce the response: Ngulapha.

C-2

T: Ngukuphi [emakethe]?

S: (pointing) Ngulapha.

C-3

T: Kusemakethe yini lapha?

S: Ngukhona.
Or: Akusiko.

M-2

Use the site plan on page 27-3 for the following.

Lapha kusendlini yekulala.	Here is the dormitory (lit: house of sleeping).
----------ndlini yekudla.	Here is the dining hall.
----------gilawundini.	----------- football ground.
----------baleni.	----------- yard.

C-4

Repeat C-1 and C-2, substituting the new vocabulary from M-2 above.

C-5

Repeat C-2, using all of the new vocabulary from M-1 and M-2.

C-6

Print the names of the places in M-1 and M-2 on separate sheets of paper and place them on the side and back walls of the classroom:

emakethe

Identify these places with the following monolog.

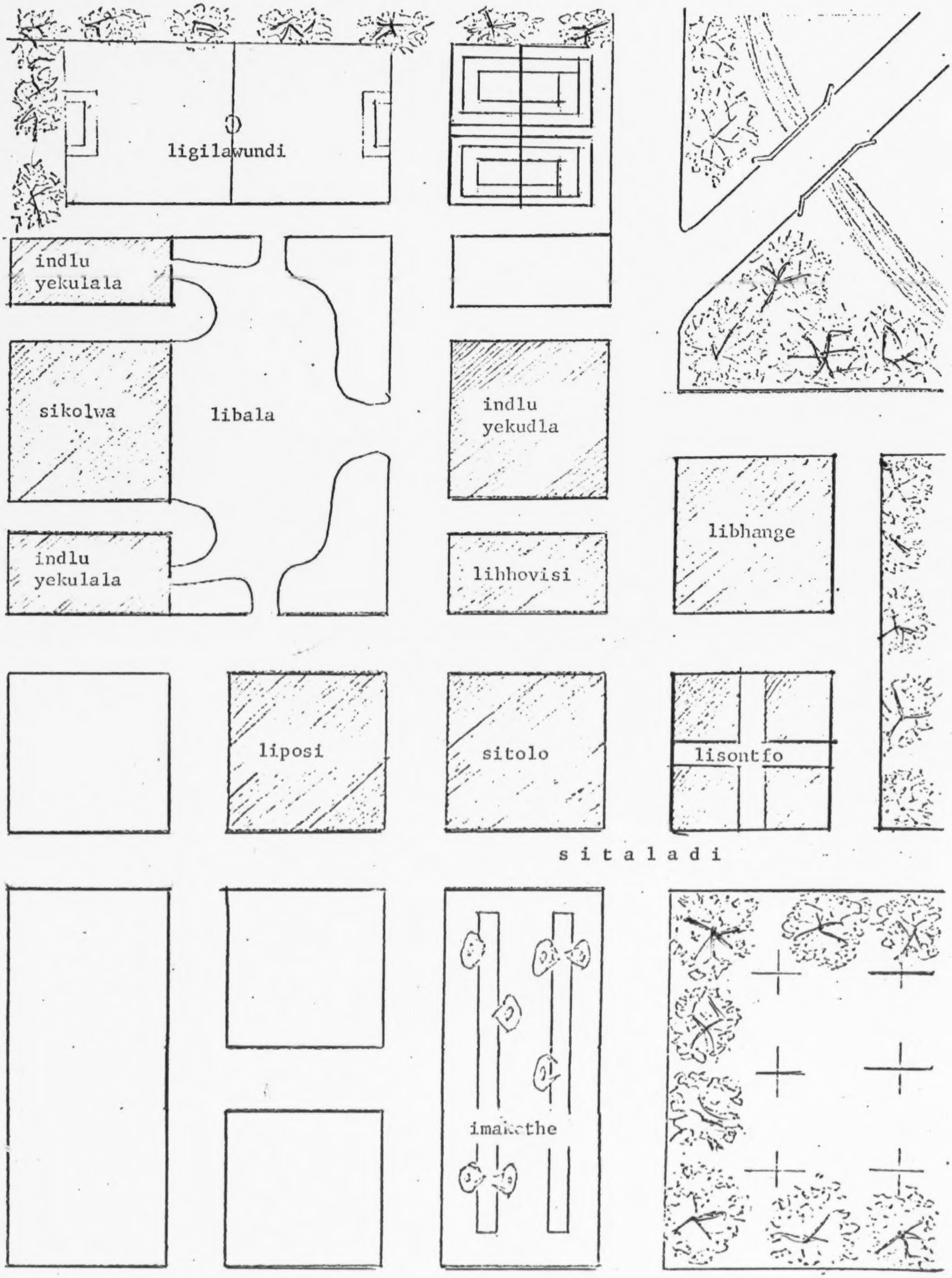
T:	Lapha kuse[makethe].	Here is [the market].
	Lapha kuse[s'taladini].	There is [the street].

C-7

Review this dialog by taking both parts yourself.

T: Kungakuphi [emakethe]?

S: (pointing in the direction of [the "market"])
Kungalapha.


ligilawundi
indlu yekulala
sikolwa
libala
indlu yekudla
indlu yekulala
lihhovisi
libhange
liposi
sitolo
lisontfo
sitaladi
imakethe

Cycle 30 Take it out of the basket.

M-1

Obtain a basket (or a bucket) and the other items necessary for this review of M-1 of cycle 26.

Faka lihembe ebhasikidini. — Put the shirt in the basket.

---- libhulawozi---------.

---- libhande ---------.

---- lihhabhula ---------.

---- liolinti ---------.

C-1

T: Faka [lihembe] ebhasikidini.
Or: Faka [lihembe] ne[libhulawozi] ebhasikidini.

S: (Puts the object into the basket.)

M-2

Khokha lihembe ebhasikidini. — Take the shirt from the basket.

------ libande ------------.

------ lihhabhula----------.

------ liolintji ----------.

C-2

T: Khokha [lihembe] ebhasikidini

S: (Takes the object out of the basket.)

C-3

Combine C-1 and C-2, using a bucket, box, or bag in addition to the basket. Also use the negative imperatives musa kufaka.... and musa kukhoka....

M-3

Beka incwadzi etafuleni.	(...on the table)	Yibeke etafuleni.
------------- esitulweni.	(...on the chair)	------ esitulweni.
------------- efas'telweni.	(...by the window)	------ efas'telweni.
------------- ebhok'sini.	(...on/by the box)	------ ebhok'sini.
------------- phansi.	(...down)	------ phansi.

C-4

T: Tshatsha [incwadzi].

S: (Takes [the book].)

T: Yibeke [etafuleni].

S: (Puts it on [the table].)

Also substitute the following:

lihhabhula (apple):	Libeke [etafuleni].
sigcoko (hat):	Sibeke [etafuleni].

C-5

T: Beka [incwadzi] [etafuleni].

S: (Puts [the book] on [the table].)

T: Yitshatshe [etafuleni].

Take it from [the table].

S: (Takes it from [the table].)

C-6

Review C-1 and C-2.

T: Tshatsha [lihembe].

S: (Takes [the shirt].)

T: [Li]fake [ebhas'kidini.]

S: (Puts it into [the basket].)

T: [Li]khokhe.

S: (Takes it out.)

Test-1

Follow the usual procedures in giving this test.

Instructions:

The final vowel on an imperative with an object prefix is -e; otherwise it is -a. Write -e or -a in the spaces below.

1. Tshátshˋ_ líkâmò.
2. Lìtshâtshˋ__.
3. Tshátshˋ__ sibuko.
4. Sìtshâtshˋ__.
5. Tshátshˋ__
6. Yìtshâtshˋ__.
7. Bónˋ__ lík'ámò.
8. Lìbônˋ__.
9. Békˋ__ síbúkò phánsì.
10. Sìbêkˋ__ phánsì.

Write the appropriate object prefix in the sentences below. Then circle the noun (on the right) to which this prefix refers.

11. __ˋtshâtshè. (Take it.)
    lik'amo
    sibuko
    insipho

12. __ˋtshâtshè. (Take it.)
    lik'amo
    sibuko
    insipho

13. __ˋtshâtshè. (Take it.)
    likamo
    sibuko
    insipho

14. __ˋfâkè. (Put it on.)
    lihembe
    siqcoko
    insipho

15. __ˋfâkè. (Put it on.)
    lihembe
    siqcoko
    insipho

16. __ˋfâkè. (Put it on.)
    sigcoko
    inggubo
    ticatfulo

17. __ˋfâkè. (Put them on.)
    sigcoko
    inggubo
    ticatfulo

Fold to here

1. Tshátshà líkámò.
2. Lìtshâtshè.
3. Tshátshà síbúkò.
4. Sìtshâtshè.
5. Tshátshà ínsìphò.
6. Yìtshâtshè.
7. Bónà líkámò.
8. Lìbônè.
9. Békà síbúkò phánsì.
10. Sìbêkè phánsì.
11. Sìtshâtshè. (sibuko)
12. Yìtshâtshè. (insipho)
13. Lìtshâtshè. (likamo)
14. Lìfâkè. (lihembe)
15. Yìfâkè. (inggubo)
16. Sìfâkè. (sigcoko)
17. Tìfâkè. (ticatfulo)

Cycle 31 I, you, he/she; we, your, they

M-1

1. Have students listen carefully to the initial syllable as you read the sentences below; read a sentence from group 1, then the corresponding sentence from group 2, etc.

    T: Ùyàhámbà. (slight pause) Úyáhámbà.
    Ùyàsálà. (slight pause) Úyásálà.
    etc.

2. Proceed to C-1. (Do not attempt to teach the meaning of the verbs.)

1. you	2. he/she	
Ùyàhámbà.	Úyáhámbà.	(He/she is going.)
Ùyàsálà.	Úyásálà.	(He/she is remaining.)
Ùyàfúndzà.	Úyáfúndzà.	(He/she is studying.)
Ùyàbónà.	Úyábónà.	(He/she is looking.)
Ùyàphúmà.	Úyáphúmà.	(He/she is going out.)
Ùyàbútà.	Úyábútà.	(He/she is asking.)

C-1

Have students listen to the first syllable to determine if it means "you" or "he/she".

T: [Ùyàhámbà]
S: [you]

M-2

1. you (pl)	2. They
Nìyàhámbà.	Báyáhámbà.
Nìyàsálà.	Báyásálà.
Nìyàfúndzà.	Báyáfúndzà.
Nìyàbónà.	Báyábónà.
Nìyàphúmà.	Báyáphúmà.
Nìyàbútà.	Báyábútà.

C-2

Have students listen tothe first syllable to determine if it means "you plural" or "they". (Do not attempt to teach the meaning of the verbs.)

T: [Báyáhámbà].

S: ["they"].

Test-1

Give Test-1, found on page 31-3.

M-3

1. I	2. We
Ngìyàhámbà.	Sìyàhámbà.
Ngìyàsálà.	Sìyàsálà.
Ngìyàfúndzà.	Sìyàfúndzà.
Ngìyàbónà.	Sìyàbónà.

C-3

T: [Sìyàhámbà.]

S: ["we"]

Test-2

Give Test-2, found on page 31-5.

Test-1

> Follow the usual procedures in giving this test.

Instructions:

Listen carefully to the first syllable of the following sentences.

Then write the subject prefix in the space provided (be sure to include the tones):

Ù-	(you)	Nì-	(you pl)
Ú-	(he/she)	Bá-	(they)

(Notice that both of the 2nd person prefixes have low tone, while both of the 3rd person prefixes have high tone.)

Circle the English word which translates the subject prefix.

1. ___yáhámbà. you you pl he/she they
2. ___yáhámbà. you you pl he/she they
3. ___yàbónà. you you pl he/she they
4. ___yàbónà. you you pl he/she they
5. ___yábútà. you you pl he/she they
6. ___yábútà. you you pl he/she they
7. ___yàbútà. you you pl he/she they
8. ___yàsálà. you you pl he/she they
9. ___yàsálà. you you pl he/she they
10. ___yásálà. you you pl he/she they

Fold to here

1.	Úyáhámbà.	he/she
2.	Báyáhámbà.	they
3.	Ùyàbónà.	you
4.	Nìyàbónà.	you pl
5.	Báyábútà.	they
6.	Úyábútà.	he
7.	Ùyàbútà.	you
8.	Nìyàsálà.	you pl
9.	Ùyàbútà.	you
10.	Báyásálà.	they

Test-1 (Contd.)

The second syllable, -ya-, sometimes has a high tone and sometimes it has a low tone, depending on whether or not the previous tone (on the first syllable) is high or low. Can you identify the tone on -ya- in the following? (Tones for the prefixes are given for 11-16.)

11. ___´yaphúmà.
12. ___´yaphúmà.
13. ___`yaphúmà.
14. ___`yaphúmà.
15. ___`yahámbà.
16. ___´yahámbà.
17. ___yafúndzà.
18. ___yafúndzà.
19. ___yafúndzà.
20. ___yafúndzà.

When is -ya- high, and when is it low?

Fold to here

11.	Bayáphúmà.	they
12.	Úyáphúmà.	he/she
13.	Ǹiyàphúmà.	you pl
14.	Ùyàphúmà.	you
15.	Ùyàhámbà.	you
16.	Báyáhámbà.	they
17.	Úyáfúndzà.	he/she
18.	Nìyàfúndzà.	you pl
19.	Ùyàfúndzà.	you
20.	Báyáfúndzà.	

In the above sentences -ya- has a high tone after a high tone on the subject prefix, and it has a low after a low.

Test-2

Follow the usual procedures in giving this test.

Instructions:

Listen carefully to the first syllable of the following.

Then write the subject prefix in the space provided: (be sure to include the tones):

Ngì- (I) Sì- (we)

(Notice that both of the 1st person prefixes have low tone.)

1. ___yàbónà.	1. Sìyàbónà.
2. ___yàhámbà.	2. Sìyàhámbà.
3. ___yàfúndzà.	3. Ngìyàfúndzà.
4. ___yàfúndzà.	4. Sìyàfúndzà.
5. ___yàbónà.	5. Ngìyàbónà.
6. ___yàphúmà.	6. Ngìyàphúmà.
7. ___yàbútà.	7. Sìyàbútà.
8. ___yàsálà.	8. Sìyàsálà.

Write one of the following subject prefixes in the space provided:

Ngì-	(I)	Sì-	(we)
Ù-	(you)	Nì-	(you)
Ú-	(he/she)	Bá-	(they)

9. ___yàhámbà.	9. Sìyàhámbà.
10. ___yáhámbà.	10. Báyáhámbà.
11. ___yàsálà.	11. Ngìyàsálà.
12. ___yàsálà.	12. Nìyàsálà.
13. ___yàbútà.	13. Ngìyàbútà.
14. ___yábútà.	14. Úyábútà.
15. ___yàbútà.	15. Ùyàbútà.
16. ___yàbónà.	16. Sìyàbónà.
17. ___yàbónà.	17. Nìyàbónà.
18. ___yábónà.	18. Báyábónà.

Fold to here

Cycle 32 Take off your coat

M-1

Students should be advised previously to wear jackets and sweater to class. Teach the meaning of khumula and faka by demonstration.

T: (taking off his jacket) Ngikhumula libhantji.
(putting on his jacket) Ngifaka libhantji.

Khumula libhantji. Take off your jacket.

------- lijezi.

------- tibuko.

C-1

T: Khumula [libhantji].

S: (Takes off his/her jacket.)

C-2

T: Faka [libhantji].

S: (Puts on his/her jacket.)

C-3

Combine C-1 and C-2, using the following additional vocabulary:

libhande (belt)
thayi (tie)
buhlalu (beads)
licici (earring)
lisokisi/emasokisi (sock/socks)
sicatfulo/ticatfulo(shoe/shoes)

Use the identification question ([Licici] yini le[li]?) with the unfamiliar vocabulary.

Use the object prefixes, when convenient: Likhumule, Lifake, etc.

C-4

T: [Peter], khumula [libhantji].

[Peter]: (Takes off his [jacket].)

T: (to another student as [Peter] is taking off his [jacket])
Peter ukhumula [libhantji] yini?

S: Yebo.
Or: M̂-ḿ.

Use faka in place of khumula.

Substitute an incorrect object or action so that the student will have to answer the question negatively: Cha.

M-2

Teach the meaning of Kunjalo (It is thus.) by demonstrating C-5, taking both parts yourself.

Peter ukhumula libhanji yini?	Kúnjàlò.
Mary --------- lijezi ----?	-------.

* * * * *

Peter ufaka libhantji yini?	-------.
Mary ----- lijezi ----?	-------.

C-5

T: Peter u[khumula] [libhantji] yini?

S: Kúnjàlò. It is thus.

C-6

Repeat M-2 and C-5, using the negative response Àkúnjàlò (It is not thus.) in place of Kunjalo.

E-1

A yes-no question can be asked with the question word yini?, or it may be asked by use of a question word intonation (see cycle 23). Listen carefully to the differences between these two.

1. Yes-no question with yini?	2. Yes-no question with question intonation only
Peter ufaka libhantji yini?	Peter ufaka libhantji?
Mary ukhumula lijezi yini?	Mary ukhumula lijezi?
John ukhumula libhande yini?	John ukhumula libhande?
Jane ufaka licici yini?	Jane ufaka licici?
Peter uyahamba yini?	Peter uyahamba?
Mary uyafundza yini?	Mary uyafundza?
John uyasala yini?	John uyasala?
John uyabita yini?	Jane uyabita?

TO THE TEACHER:

Look ahead to cycle 36; be sure to use any classroom phrases which are not thoroughly familiar to the students.

Cycle 33 Noun or locative adverb?

M-1

To the student: A noun is normally made into a locative (an adverb of place) by prefixing e- and suffixing -ini to the noun:

noun	locative
sitaladi (street)	estaladini (with reference to the street)
lubisi (milk)	elubisini (with reference to the milk)
lukhuni (firewood)	elukhunini (with reference to the firewood)

When used in a sentence, a locative can be translated by any of several English prepositions (to, at, on, by, in, from, etc.), depending on the other words it occurs with (especially the verb):

Ngiya esitaladini.	I'm going to the street.
Ngisala esitaladini.	I'm staying in the street.
Ngiphuma esitaladini.	I'm coming from the street.
Umfana uhleti etafuleni.	The boy is sitting on the table.
Litshatshe etafuleni.	Take it from the table.

For this reason the siSwati meaning of a locative is here indicated in its general sense: "with reference to...."

SiSwati normally does not have a sequence of vowels; that is *esitaladiini does not occur when -ini is suffixed to sitaladi. This vowel sequence, -ii-, is reduced to -i-:

*esitaladiini becomes esitaladini (with reference to the street)

When -ini is suffixed to a noun ending in -e or -a, the resulting vowel sequences are reduced to -e-:

*esikebheini becomes esikebheni (with respect to the boat)

*esikhwamaini becomes esikhwameni (with respect to the bag)

When -ini is suffixed to a noun ending in -u, the resulting vowel sequence becomes -wi-:

*esipunuini becomes esipunwini (with reference to the spoon)

When -ini is suffixed to a noun ending in -o, the resulting vowel sequence becomes -we-:

*esivaloini becomes esivalweni (with reference to the door)

To the teacher: Have students listen to the way the following nouns are made into locatives.

Noun	Locative
sitaladi	esitaladini
lubisi	elubisini
lukhuni	elukhunini
sikhali	esikhalini
lutshi	elutshini
sik'ebhe	esik'ebheni
sikhwama	esikhwameni
sipunu	esipunwini
sibuko	esibukweni
sigcoko	esigcokweni
sivalo	esivalweni

C-1

Have students identify words from M-1 as being "noun" or "locative."

T: [elubisini]

S: ["locative"]

Test-1

Give Test-1, found on page 33-6.

M-2

To the student: When a li-NOUN is made into a locative, the prefix (NP) is deleted:

noun	e-~~NP~~-Noun-ini	
litafula	etafuleni	(with reference to the table)
liposi	eposini	(with reference to the post office)

To the teacher: Have students listen to the way the following nouns are made into locatives.

Noun	Locative
litafula	etafuleni
liposi	eposini
libala	ebaleni
liSwati	eSwatini
libhokisi	ebhokisini
libhuloho	ebhulohweni
libhas'k'idi	ebhas'k'idini
lifas'telo	efas'telweni
lidolobha	edolobheni
lisontfo	esontfweni

Test-2

Give Test-2, found on page 33-7.

M-3

To the student: A few nouns (and many place names) take only the locative prefix e-, without the locative suffix -ini:

noun	e-NP-Noun-~~ini~~	
sitolo	esitolo	(...the store)
Lusutfu	eLusutfu	(...Lesotho)

* * * * *

	e-~~NP~~-Noun-~~ini~~	
libhange	ebhange	(...the bank)
likhaya	ekhaya	(...home)

(A list of nouns which omit -ini in their locative form is given in the appendix.)

To the teacher: Have students listen to the way the following nouns are made into locatives.

Noun	Locative	
sitolo	esitolo	(...the store)
Lusutfu	eLusutfu	(...Lesotho)
Butjwana	eButjwana	(...Botswana)
sibhedlela	esibhedlela	(...the hospital)
sik'omu	esik'omu	(...the "location")

* * * * *

libhange	ebhange	(...the bank)
likhaya	ekhaya	(...home)
lijele	ejele	(...the jail)
litulu	etulu	(...the sky)
lihhovisi	ehhovisi	(...the office)

* * * * *

Test-3

Give Test-3, found on page 33-8.

TO THE STUDENT:

As was indicated in the note with M-1, the locative adverb in siSwati is translated by any of several English prepositions, depending on the meaning of other words in the sentence. Note how the locative is translated with the following verbs:

kuya + LOC	to go to
kunggena + LOC	to enter into
kufaka + LOC	to put into
kutshatsha + LOC	to take from
kuphuma + LOC	to come from, to go out of
kubaleka + LOC	to run away from
kubeka + LOC	to put on/on to/by

kusala + LOC	to remain at/in/by/on
kuhlala + LOC	to sit at/in/by/on
kubona + LOC	to see (something) at/in/by/on

So the meaning of a verb plus a locative is "an action with reference to an object or place".

Test-1

Follow the usual procedures in giving this test.

Instructions:

Listen carefully to the following words (which are either nouns or locatives). Then write either the noun prefix (NP) or the locative prefix (LP) and the locative suffix (LS) in the space(s) provided.

1.	___bisi	1.	lubisi
2.	___lubis_____	2.	elubisini
3.	___lukhun_____	3.	elukhunini
4.	___talidi	4.	sitaladi
5.	___sitalad_____	5.	esitaladini
6.	___sikebh_____	6.	esikebheni
7.	___khwama	7.	sikhwama
8.	___sikhwam_____	8.	esikhwameni
9.	___tshi	9.	lutshi
10.	___tsh_____	10.	elutshini

Write the noun prefix (NP) and the locative prefix and suffix in the spaces below.

11.	___valo, _____val_____	11.	sivalo, esivalweni
12.	___buko, _____buk_____	12.	sibuko, esibukweni
13.	___gcoko, _____gcok_____	13.	sigcoko, esigcokweni
14.	___punu, _____pun_____	14.	sipunu, esipunwini
15.	___khwama, _____khwam_____	15.	sikhwama, esikhwameni
16.	___taladi, _____talad_____	16.	sitaladi, esitaladini
17.	___bisi, _____bis_____	17.	lubisi, elubisini

Notice in the following that the noun prefix li- is dropped in the locative:

litafula, etafuleni

18.	___posi, ___pos_____	18.	liposi, eposini
19.	___sontfo, ___sontf_____	19.	lisontfo, esontfweni
20.	___bala, ___bal_____	20.	libala, ebaleni
21.	___bhokisi, ___bhokis_____	21.	libhokisi, ebhokisini
22.	___fas'telo, ___fas'tel_____	22.	lifas'telo, efas'telweni

Fold to here

Test-2

Follow the usual procedures in giving 1-10 of this test. For 11-18 pronounce only the noun form (twice); do not pronounce the locative forms.

Instructions:

Listen carefully to the following words, writing the prefixes and suffixes in the spaces provided.

1. ___posi; ___pos_____
2. ___bala; ___bal_____
3. ___tafula; ___taful_____
4. ___sontfo; ___sontf_____
5. ___Swati; ___Swat_____
6. ___khwama; _____khwam_____
7. ___valo; _____val_____
8. ___tshi; _____tsh_____
9. ___bhokisi; _____bhokis_____
10. ___dolobha; _____dolobh_____

In the following your teacher will give you nouns which you should transform into locatives. Be sure to write the locative prefix, the noun prefix (if necessary), and the appropriate form of the locative suffix (-ini, -eni, -wini, weni).

Example:

T: litafula
S: (writes) etafuleni

11. _____bis_____
12. _____pos_____
13. _____buk_____
14. _____sontf_____
15. _____khwam_____
16. _____dolobh_____
17. _____pun_____
18. _____talad_____

Fold to here

1. liposi; eposini
2. libala; ebaleni
3. litafula; etafuleni
4. lisontfo; esontfweni
5. liSwati; eSwatini
6. sikhwama; esikhwameni
7. sivalo; esivalweni
8. lutshi; elutshini
9. libhokisi; ebhokisini
10. lidolobha; edolobheni

	Teacher	Student
11.	lubisi	elubisini
12.	liposi	eposini
13.	sibuko	esibukweni
14.	lisontfo	esontfweni
15.	sikhwama	esikhwameni
16.	lidolobha	edolobheni
17.	sipunu	esipunwini
18.	sitaladi	esitaladini

Test-3

Follow the usual procedures in giving 1-5 of this test. For 6-20 pronounce only the noun form (twice); do not pronounce the locative forms.

Instructions:

Listen carefully to the following words, writing the prefixes and suffixes in the spaces provided.

1. ___tolo; _____tolo
2. ___sutfu; _____sutfu
3. ___bhange; _____bhange
4. ___khaya; _____khaya
5. ___hhovisi; _____hhovisi

Instructions:

In the following your teacher will give you nouns which you should transform into locatives. Be sure to write the locative prefix, the noun prefix, and the locative suffix (-ini, -eni, -wini, weni), as necessary.

6. ___pos_____
7. ___Swat_____
8. ___bhokis_____
9. ___bhange
10. ___khaya
11. ___tolo
12. ___khwam_____
13. ___dolobh _____
14. ___sontf_____
15. ___buk_____
16. ___tsh_____
17. ___sutfu
18. ___hhovisi
19. ___tolo
20. ___pos_____

Fold to here

1. sitolo; esitolo
2. Lusutfu; eLusutfu
3. libhange; ebhange
4. likhaya; ekhaya
5. lihhovisi; ehhovisi

	Teacher	Student
6.	liposi	eposini
7.	liSwati	eSwatini
8.	libhokhisi	ebhokisini
9.	libhange	ebhange
10.	likhaya	ekhaya
11.	sitolo	esitolo
12.	sikhwama	esikhwameni
13.	lidolobha	edolobheni
14.	lisontfo	esontfweni
15.	sibuko	esibukweni
16.	lutshi	elutshini
17.	Lusutfu	eLusutfu
18.	lihhovisi	ehhovisi
19.	sitolo	esitolo
20.	liposi	eposini

Cycle 34 Open the window.

M-1

Leli lifas'telo.	This is a window.
Leli likhabethe.	This is a cupboard.
Leli libhokisi.	This is a box.
Lona ngummyango.	This is a doorway.
Lesi sivalo.	This is a door.

C-1

T: Khomba [lifas'telo], [David].	Point to [the window], [David].
[David]: (Points to [the window]).	

C-2

T: Nonkhe, khombani [lifas'telo].	Everybody point to [the window].
Ss: (Point at [the window]).	

M-2

Teach the meaning of vula by demonstration:

T: Ngivula[lifas'telo].

C-3

T: Vula [lifas'telo], [Mary].

[Mary]: (Opens [the window].)

M-3

Demonstrate the meaning of Ùtshìní? by taking both parts of the dialog yourself.

Teach students to pronounce Utshìní?

C-4

T: Vula [sivalo].

S: Ùtshìní? — What are you saying?

T: Ngitshi: Vula [sivalo].

S: (Opens [the door].)

C-5

Review earlier cycles which have commands for the student to execute, giving him opportunity to use Utshini? when he doesn't understand. If they have no need of using this phrase with review material, give them something which they haven't had as yet: Vala [lifas'telo].

M-4

Teach the meaning of vala by demonstration:

T: Ngivula [lifas'telo].
Ngivala [lifas'telo].

C-6

T: Vala [lifas'telo].

S: (Closes [the window].)

If any student begins to confuse vala and vula, show him the relationship between vala and sivalo:

T: Lesi sivalo (pointing).
Ngivala umnyango (closing the doorway with the door).

C-7

Combine C-3 and C-6.

Correct students if necessary:

[Vula] [lifas'telo], hhayi [umnyango].

Add a libhodlela (bottle), sikhwama (bag), and an incwadzi (book) to the collection of items you are opening and closing.

Cycle 35 Recognizing hl and dl, h and hh

There are a number of sounds in siSwati which are quite unlike anything used in English (or in any other language likely to be known by an American). This cycle gives an opportunity to listen systematically to several of these sounds. (A later cycle will present the "clicks" -- a group of sounds which are more striking but actually of less importance than the sounds presented here.)

M-1

To the student: Listen to the sounds at the beginning of the second syllable:

kwéhlúlà (defeat)

kwédlúlà (pass by)

While these two sounds are very similar, you should have no trouble in distinguishing them.

To the teacher:

1) Present these sounds by reading all the words in group 1, then all the words in group 2.

2) Show the contrast between the pairs of words.

3) Give a same-different drill based on the words in these two groups:

Teacher	Response
kwehlula, kwehlula	same
kwehlula, kwedlula	different
kuhlala, kudlala	different

4) Write "hl" and "dl" on the blackboard, pointing to them as you contrast the pairs of words.

1. hl		2. dl	
kwéhlúlà	(defeat)	kwédlúlà	(pass by)
kúhlàlà	(sit)	kúdlalà	(play)
kúhlàbà	(kill for butchering)	kúdlábà	(raise hell)
líhlàngà	(cornfield after harvest)	lídlángà	(an ornery but likeable person)

* * * * *

1. hl (contd.)

kúhlèlà	(put in order)
kúhlòhlà	(load a gun)
kúhlèhlà	(hop, skip)
síhlàhlà	(tree)
líhlàhlà	(detached tree branch)
líhlòsì	(meat lover)

2. dh (contd.)

kúdlélà	(eat for)
kúdlòdlà	(poke repeatedly)
kúdlèdlà	(shiver)
sídlàdlà	(paw)
lídlàdlà	(Swazi kitchen)
lídlòtì	(ancestor)

C-1

T: [kwehlula]

S: ["hl"]

Test-1

Give Test-1, found on page 35-4.

M-2

To the student:

Listen to the sound at the beginning of the second syllable in the following words:

líhháshì	(horse)
líhhúkà	(hook)
lihhoko	(chicken coop)

This sound is not an "h;" listen to the following words which do have /h/:

líhánsì	(goose)
líhúzù	(corn man)
síhógò	(hell)

To the teacher: Follow the procedures used in M-1.

1. h

líhánsì	(goose)
líhúzù	(con man)
síhógò	(hell)

2. hh

líhháshì	(horse)
líhhúkà	(hook)
líhhókò	(chicken coop)

* * * * *

1. h (contd.)

kúhóbà	(process the hair with sand)
kúhámbà	(go)
kúhòlà	(get paid)
úḿhòlò	(wages)
kúháyítà	(taste peculiar)
kúhábùlà	(take a sip)

2. hh (contd.)

kúhhòbà	(cut down in great quantities)
kúhhùmbà	(pluck)
kúhhùlà	(give/get a haircut)
úḿhhòló	(deep hole in the ground)
kúhháyítà	(stop someone by shouting)
líhhábhùlà	(apple)

C-2

T: [lihhasi]
S: ["hh"]

Test-2

Give Test-2, found on page 35-5.

TO THE STUDENT:

Neither of these two consonant sounds is like anything in English (or in any other language likely to be known by Americans). These two sounds are similar to each other (they are the same in articulation but differ in that /hl/ is voiceless and /dl/ is voiced--the kind of difference that obtains between English /s/ and /z/); yet despite this similarity you should have no trouble in distinguishing between them; furthermore, you should not have much trouble in hearing the difference between these and the other consonant sounds in siSwati.

Test-1

Follow the usual procedures in giving this test.

Instructions:

Write hl or dl in the spaces provided.

1.	kwé___úlà	1.	kwéhlúlà
2.	lí___àngà	2.	líhlàngà
3.	kú___àbà	3.	kúhlàbà
4.	kú___ábà	4.	kúdlábà
5.	kwé___úlà	5.	kwédlúlà
6.	lí___ángà	6.	lídlángà
7.	kwé___úlà	7.	kwéhlúlà
8.	kú___àlà	8.	kúhlàlà
9.	lí___òtì	9.	lídlòtì
10.	lí___òsì	10.	líhlòsì

(By now you may have noticed that the tones after dl are lower than those after hl. For example, -dlá- is lower in pitch than -hlú in

kwédlúlà

kwéhlúlà

and -dlò- is lower in pitch than -hlò- in

lídlòtì

líhlòsì

This is one of the cues by which one can easily distinguish /dl/ from /hl/.)

Fold to here

11.	kwé___úlà	11.	kwéhlúlà
12.	kwé___úlà	12.	kwédlúlà
13.	li___òtì	13.	lídlòtì
14.	lí___òsì	14.	líhlòsì
15.	sí___àhlà	15.	síhlàhlà
16.	sí___àdlà	16.	sídlàdlà
17.	kú___álà	17.	kúdlálà
18.	kwé___úlà	18.	kwéhlúlà
19.	kwé___úlà	19.	kwédlúlà

Test-2

Follow the usual procedures in giving this test.

Instructions:

Write h or hh in the spaces provided.

1.	lí___áshì	1.	líhháshì
2.	lí___úkà	2.	líhhúkà
3.	lí___úzù	3.	líhúzù
4.	lí___ánsì	4.	líhánsì
5.	lí___áshì	5.	líhháshì
6.	lí___ókò	6.	líhhókò
7.	sí___ógò	7.	síhógò
8.	kú___òlà	8.	kúhòlà
9.	kú___ùlà	9.	kúhhùlà
10.	úḿ___òlò	10.	úḿhòlò

Write h, hh, hl, or dl in the spaces provided.

11.	lí___òsì	11.	líhlòsì
12.	lí___ánsì	12.	líhánsì
13.	lí___áshì	13.	líhháshì
14.	lí___ángà	14.	lídlángà
15.	lí___úzù	15.	líhúzù
16.	kwé___úlà	16.	kwéhlúlà
17.	kú___álà	17.	kúdlálà
18.	lí___úkà	18.	líhhúkà
19.	lí___óvìsì	19.	líhhóvìsì
20.	lí___ábhùlà	20.	líhhábhùlà

Fold to here

(Did you notice that a high tone after /hh/ is lower in pitch than a high tone after /h/?)

Cycle 36 Recognition of classroom phrases

M-1

As preparation for this test, review materials from previous cycles, making a special effort to use all of the classroom phrases in this test to conduct this review. Do not give the English translation for any of these classroom phrases; their meaning should be perceived from the way in which they are used.

Test-1

Give Test-1, found on page 23-2.

TO THE TEACHER:

The items on this test are only suggestive, since in your classroom work you may have used other phrases. Modify and extend this test to include more precisely the phrases which you students have been exposed to. In many cases they will have to guess, since there has been no special effort to teach either the recognition or production of these phrases. (This test may, in fact, serve to identify to the student the meaning of a phrase for the first time!) This test should NOT include phrases or sentences which have been taught as part of the regular class work.

TO THE LANGUAGE COORDINATOR:

You may wish to extend this test by adding other classroom phrases which have been used in the Speaking siSwati classes up to this point.

Test-1

Follow the usual procedures in giving this test.

Instructions:

You have been listening to your instructor use a number of phrases and sentences in Swazi to direct your class work, without any special effort being made to teach you the meaning of these.

Now, listen as your instructor gives these, and circle the most appropriate translation for each phrase. After completing the test, unfold this sheet and verify your answers.

1. a. Listen carefully (everybody).	--Fold to here--	1. a. Lalelani.
b. Sit down (everybody).		
c. Be quiet.		
2. a. Listen to this.		2.
b. Look here.		b. Bukani lapha.
c. Stand over here.		
3. a. Again.		3. a. Futshi.
b. Wrong!		
c. What did you say?		
4. a. Let's start.		4.
b. Hey, Thula!		
c. Be quiet (everybody)		c. Thulani.
5. a. Hello!		5.
b. Good!		b. Awubonike.
c. Try again.		
6. a. Do you speak siSwati?		6.
b. Do you understand siSwati?		
c. Speak in siSwati.		c. Khuluma siSwati.
7. a. It's time (to begin).		7. a. Sesikhatshi.
b. Where's the cat?		
c. That's all for today.		
8. a. Let's begin.		8.
b. You all may leave now.		b. Seningahamba.
c. Where are you going?		
9. a. Say it well.		9.
b. Repeat again.		b. Phindza njalo.
c. Speak up.		
10. a. Follow (repeat after) me.		10. a. Landzela mine.
b. Listen to me.		
c. Come to me.		

Cycle 37 HIGH verbs, LOW verbs

M-1

To the student: By now you may have noticed that all dissyllabic verbs fall into two tone groups (depending on the tone of the first syllable of the stem):

HIGH	LOW
(kú)hámbà	(kú)nàtshà
(kú)bónà	(kú)bàlà
(kú)sálà	(kú)bòngà

HIGH (high tone on the stem-initial syllable)	LOW (low tone on the stem-initial syllable)
kúhámbà	kúnàtshà
kúbónà	kúbòngà
kúsàlà	kúhlàlà
kúbúkà	kúbàlà
kúphúmà	kúphìndzà
kúfúndzà	kúlàndzà

C-1

T: [kúnàtshà]

S: ["low"]

C-2

Repeat C-1, using the following vocabulary:

kúthúlà
kúbékà
kúbìlà
kúbítà
kúfákà
kúhlèkà
kúbútà
kúbàmbà
kúphèkà
kútshátshà
kúfòmà
kúphàphà

M-2

To the student: The imperative of the HIGH disyllabic verbs has the same tones as the stem:

(kú)hámbà (to go) Hámbà! (Go!)

The imperative of the LOW disyllabic verbs has a tone change on the last syllable:

(kú)nàtshà (to drink) Nàtshá! (Drink!)

To the teacher: Have students listen to the infinitive and imperative forms of each word in the HIGH verb group. Then do the same for the LOW group.

HIGH			LOW		
Infinitive	Imperative		Infinitive	Imperative	
kúhámbà	Hámbà!	(Go!)	kúnàtshà	Nàtshá!	(Drink!)
kúsálà	Sálà!	(Remain!)	kúhlàlà	Hlàlǎ!	(Wait!)
kúbúkà	Búkà!	(Look!)	kúbàlà	Bàlá!	(Count!)
kúfúndzà	Fúndzà!	(Read.)	kúlàndzà	Làndzá!	(Explain!)
kúphúmà	Phúmà!	(Go out!)	kúphìndzà	Phìndzǎ!	(Repeat!)
kútshátshà	Tshátshà	(Take it.)	kúbàmbà	Bàmbá!	(Catch!)

C-3

Students should identify the imperatives of the above verbs as belonging to the HIGH or LOW group of verbs. This can be done here by listening carefully to the stem initial syllable (does it have a "high" tone or a "low" tone?) and disregarding the final syllable.

T: [Nàtshá!]

S: [LOW group]

Test-1

Give Test-1, found on page 37-3.

Test-1

Follow the usual procedures in giving this test.

Instructions:

Write a high (´) or low (`) tone on the stem-initial syllable of the following imperatives.

1.	Hambà!	1.	Hámbà!
2.	Natshá!	2.	Nàtshá!
3.	Balá!	3.	Bàlá!
4.	Salà!	4.	Sálà!
5.	Bukà!	5.	Búkà!
6.	Hlalá!	6.	Hlàlá!
7.	Fundzà!	7.	Fúndzà!
8.	Landzá!	8.	Làndzá!

Write high (´) and low (`) tones on both syllables of the imperatives below.

9.	Natsha!	9.	Nàtshá!
10.	Hlala!	10.	Hlàlá!
11.	Bamba!	11.	Bàmbá!
12.	Buka!	12.	Búkà!
13.	Fundza!	13.	Fúndzà!
14.	Phindza!	14.	Phìndzá!
15.	Tshatsha!	15.	Tshátshà!

Fold to here

Write the tones wherever they have been omitted below.

16.	kúphindzà	16.	kúphìndzà
17.	kútshatshà	17.	kútshátshà
18.	kúnatshà	18.	kúnàtshà
19.	Natsha!	19.	Nàtshá!
20.	kúbambà	20.	kúbàmbà
21.	Bamba!	21.	Bàmbá!
22.	Thula!	22.	Thúlà!
23.	kúthula	23.	kúthúlà

Cycle 38 Here it is.

M-1

Demonstrate C-1 by taking both parts yourself. Teach students to pronounce the response nâsí.

C-1

Use the following vocabulary (bringing to class those objects which are not already available in the classroom): sitja, sigcoko, sicatfulo, situlo, sivalo.

T:	Ngitjengise [sibuko].	
S:	(Touching the object) Nâsí.	Here it is.

M-2

Demonstrate C-2 by taking both parts yourself. Teach students to pronounce the response nâlí.

C-2

Use the following vocabulary (bringing to class those objects which are not already available in the classroom): licici, lihembe, libhande, libhuluko, lisokisi lihhabhula.

T:	Ngitjengise [libhantji].	
S:	(Touching the object) Nâlí.	Here it is.

M-3

Demonstrate C-3 by taking both parts yourself. Teach students to pronounce the response nâlú.

C-3

Use the following vocabulary: luswayi, lulwimi, lunyawo, ludvonga, lusiba, lulata, lubisi.

T:	Ngitjengise [lucingo].	
S:	(Touching the object) Nâlú.	Here it is.

M-4

Demonstrate C-4 by taking both parts yourself. Teach students to pronounce the response nǎyì.

C-4

Use the following vocabulary: ishoki, incwadzi, ipenseli, ibhola, inhloko, inggubo.

T: Ngitjengise [insipho].

S: (Touching the object) Nǎyì. Here it is.

C-5

Combine C-1, C-2, C-3, and C-4. Students should use ùtshìní? if they don't immediately understand (or if they need to stall for time to think of the right answer!).

C-6

Use appropriate objects from C-1, C-2, C-3, and C-4.

T: Ngiphe [lihhabhula].

S: Nâlí.

T: Ngiyabonga. I thank (you).

M-5

Siphi sigcoko?	Where is the hat?
Liphi lihhabhula?	
Luphi lucingo?	
Luphi lucingo?	
Iphi insipho?	

C-7

Put the articles in M-5, along with others from the earlier part of this cycle, in several parts of the room. It will be necessary for students to get up and go "find" these articles when they respond.

T: Luphi [lucingo]?

S: (Finding the object requested) [Nâlú].

C-8

For further practice, repeat C-7, using the site plan on page 29-3.

Test-1

Follow the usual procedures in giving this test.

Instructions:

Write li, si, lu, or yi/i in the spaces below.

Circle the noun (on the right) to which this prefix/suffix refers.

1. Nâ___´.	sitja lihembe	lucingo insipho	Fold to here	1. Nâlí.
2. Nâ___´.	sitja lihembe	lucingo insipho		2. Nâsí.
3. ___^phí?	sitja lihembe	lucingo insipho		3. Sîphí?
4. ___^phí?	sitja lihembe	lucingo insipho		4. Lîphí?
5. ___^phí?	sitja lihembe	lucingo insipho		5. Lûphí?
6. Nâ___´.	sitja lihembe	lucingo insipho		6. Nâlú.
7. Nâ___´.	sitja lihembe	lucingo insipho		7. Nâlí.
8. ___^phí?	sitja lihembe	lucingo insipho		8. Lîphí?
9. ___^phi?	sitja lihembe	lucingo insipho		9. Sîphí?
10. ___^phí?	sitja litje	lutshi inyoni		10. Îphí?
11. Nâ___´.	sitja litje	lutshi inyoni		11. Nâyí.
12. ___^phí?	sitja litje	lutshi inyoni		12. Îphí?
13. Nâ___´.	sitja litje	lutshi inyoni		13. Nâyí.
14. ___^phí?	sitja litje	lutshi inyoni		14. Sîphí?
15. Nâ___´.	sitja litje	lutshi inyoni		15. Nâsì.

Cycle 39 Recognizing ph, th, and kh
(Precedes S.S. 27)

M-1

To the student: Some sounds in siSwati are similar to sounds in English. This is true of the siSwati consonants /ph, th, kh/, which are much like the English consonants /p, t, k/ at the beginning of a word. Yet there is a difference, one which Swazis are quick to hear when an English /p, t, k/ is used in a siSwati word. Listen to the following words and try to hear the difference: in siSwati these consonants have a slightly longer period of breath ("aspiration") between the release of the consonant and the onset of the vowel.

To the teacher: Read the words in groups 1, 2, and 3. Then contrast the words in triplets (one word from each group). Do not attempt to teach the meaning of these words.

1. /ph/	2. /th/	3. kh
phosa (miss)	Thoko (a name)	khona (here/there)
kuphuma (come from)	kuthula (be quiet)	kukhula (grow)
kuphandza (dig by scratching)	kuthandaza (pray)	kukhandza (encounter)
kuphamba (puzzle)	Thandi (a name)	kukhanya (light)
kuphemba (kindle)	Themba (a name)	likhefi (cafe)
kuphenya (investigate)	theni (ten)	ikheli (address)
liphalishi (mealie porridge)	lithayela (corrugated)	likhabethe (cupboard)
phansi (down)	thayi (tie)	khala (cry)
liphepha (paper)		likhekhe (cake)
phapha (fly)		khokho (cocoa)
phipha (clean up a baby's mess)		khipha (take out)
phayinaphu (pineapple)	likhabethe (cupboard)	likhikhi (pocket)

Test-1 (ph // th // kh)

Give test-1, found on page 39-5.

M-2

To the student: In order to understand siSwati, it is necessary to hear the difference between /k' / and /kh/:

/k' /	kuk'ela	(to shear)
/kh/	kukhela	(to address a letter)

While /kh/ is somewhat similar to the English /k/, the siSwati /k' / is quite unlike anything the English speaker is familiar with. At this point, though, the important thing is to hear the difference between the two siSwati sounds.

To the teacher:

1) Read the words in group 1 and group 2.
2) Read the pairs of words to show the contrast between these sounds. (Do not attempt to teach the meaning of these words).
3) Give a same-different drill based on the words in these two groups:

Teacher	Response
sik'olwa, sik'olwa	same
sik'olwa, sikholwa	different
likhula, lik'ula	different
etc.	

4) If necessary, demonstrate the difference between /k'/ and /kh/ with syllables:

k'a	kha
k'e	khe
etc.	

1. /k'/		2. /kh/	
kuk'ela	(to shear)	kukhela	(to address a letter)
kuk'ama	(to comb)	kwekhama	(to squeeze out)
kuk'ala	(to weigh)	kukhala	(to cry)
liK'ula	(Indian)	likhula	(pasture)
sik'olwa	(school)	sikholwa	(Christian practice)
lik'ewu	(goose)	lukhewu	(chipped pot)
lik'asi	(carton)	lukhasi	(a kind of grass)
sik'ebhe	(boat)	sikhebe	(a gap)

1. /k' / (Contd.)		2. /kh/ (Contd.)	
kuk'abha	(to chop)	kukhapha	(to drive animals)
k'etula	(knock over)	khetula	(chip off)
k'ak'a	(surround)	khakhi	(khaki)
lik'ik'ik'i	(commotion)	likhikhi	(pocket)

Test-2 (k' // kh)

Give Test-2, found on page 39-6.

M-3

To the student: The three siSwati consonants /ph, th, kh/ are made with a noticeable puff of air from the lungs. This series is matched by a series, /p, t, k' / which does not use air from the lungs; in fact, during the pronunciation of these consonants the air passage to the lungs is momentarily cut off, and the "sound" is ejected with mouth air (in a way which is described later). These consonants are called "ejectives," while the others (/ph, th, kh/) are called "aspirates". Listen carefully to the ejectives in the following.

To the teacher: Follow the same procedures as in M-1.

1. /p/		2. /t/		3. /k' /	
kupana	(to tie up a cow)	kutama	(to try)	kuk'ama	(to comb)
kupaka	(to park)	kutala	(to give birth to)	kuk'ala	(to weigh)
kupoka	(to haunt)	kutoka	(stay in jail before trial)	kuk'opa	(to cheat in an exam)
sipoko	(ghost)	litoho	(temporary job)	lik'ona	(highway corner)
sipolo	(railroad tracks)	sitolo	(store)	sik'olwa	(school)
liposi	(mail)	litomu	(briddle)	lik'osi	(porridge)
sipunu	(spoon)	litulu	(rain)	liK'ula	(Indian)
sipeke	(bacon)	siteki	(steak)	lik'ewu	(goose)
sipele	(speller)	sitembu	(stamp)	sik'ebhe	(boat)
kupetula	(to buck)	kutekula	(to joke)	kuk'etula	(to knock over)
kupopola	(to examine a patient)	litotoyi	(cockroach)	kuk'ok'ola	(to hop on one leg)
sipenede	(safety pin)	sitaladi	(street)	sik'ali	(scales)

Test-3 (p // t // k')

Give Test-3, found on page 39-7.

TO THE STUDENT:

SiSwati does not have many words with a /th/; those that it does have are borrowed from English, Afrikaans and Zulu. The cognates of the words which have a /th/ in the other Nguni languages (Zulu, Xhosa) are "tsh" and " "tf" in siSwati. A quick glance at the vocabulary shows that there are many words with /ph/ and /kh/.

Test-1 (ph / th // kh)

Follow the usual procedures in giving this test.

Instructions:

Write ph, th, or kh in the spaces provided. (Note that the letter combinations ph and th do not have the same value in siSwati as in English:

Thoko is not at all like thanks

phuma is not at all like phone

At first you may have to make a conscious effort to ignore the English sound values for these letter combinations. In any event, learn the siSwati way of pronouncing ph and th by listening -- never by reading.)

1.	___oko	(a name)	1.	Thoko
2.	___osa	(miss)	2.	phosa
3.	___ona	(here/there)	3.	khona
4.	ku___ula	(grow)	4.	kukhula
5.	ku___ula	(be quiet)	5.	kuthula
6.	ku___andza	(find)	6.	kukhandza
7.	ku___andaza	(pray)	7.	kuthandaza
8.	___andi	(a name)	8.	Thandi
9.	___ansi	(down)	9.	phansi
10.	li___efi	(cafe)	10.	likhefi
11.	___emba	(a name)	11.	Themba
12.	___ayi	(tie)	12.	thayi
13.	li___alishi	(mealie porridge)	13.	liphalishi
14.	li___e___a	(paper)	14.	liphepha
15.	li___e___e	(cake)	15.	likhekhe
16.	___o___o	(cocoa)	16.	khokho
17.	li___abe___e	(cupboard)	17.	likhabethe
18.	___i___a	(take out)	18.	khipha
19.	___ayna___u	(pineapple)	19.	phaynaphu
20.	Ù___úmà___í?	(Where are you coming from?)	20.	Ùphúmàphí?

Fold to here

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Test-2 (k' / kh)

Follow the usual procedures in giving this test.

Instructions:

Write k' or kh in the spaces provided.

(The present siSwati orthography writes k for two different sounds:

[g]: "kufa" (die)

[k']: "likasi" (carton)

Because the use of one symbol for two different sounds creates problems for the language learner, in these lessons they are distinguished by adding a raised comma to the "k" in "likasi": lik'asi.)

Fold to here

1.	lu___asi.	1.	lukhasi
2.	li___asi.	2.	lik'asi
3.	si___olwa.	3.	sik'olwa
4.	si___olwa	4.	sikholwa
5.	ku___ela	5.	kukhela
6.	ku___ela	6.	kuk'ela
7.	li___ula	7.	lik'ula
8.	si___ebhe	8.	sik'ebhe
9.	si___ebhe	9.	sikhebe
10.	li___ula	10.	likhula
11.	ku___ama	11.	kuk'ama
12.	li___amo	12.	lik'amo
13.	___a___i	13.	khakhi
14.	___a___a	14.	k'ak'a
15.	li___i___i	15.	likhikhi
16.	li___i___i___i	16.	lik'ik'ik'i

Write p, ph, k', or kh in the spaces provided.

17.	si___unu	17.	sipunu
18.	li___ewu	18.	lik'ewu
19.	li___osi	19.	liposi
20.	li___ula	20.	lik'ula
21.	ku___a___a	21.	kukhapha
22.	li___i___i	22.	lipipi

Test-3 (p // t // k)

Follow the usual procedures in giving this test.

Instructions:

Write p, t, or k' in the spaces provided.

1.	ku__ama (to comb)	1.	kuk'ama
2.	ku__ama	2.	kutama
3.	ku__ala	3.	kuk'ala
4.	ku__ala	4.	kutala
5.	ku__oka	5.	kutoka
6.	ku__oka	6.	kupoka
7.	li__osi (mail, post)	7.	liposi
8.	li__osi	8.	lik'osi
9.	li__ula (Indian)	9.	liK'ula
10.	li__ulu	10.	litulu
11.	si__eke (bacon)	11.	sipeke
12.	si__eki (steak)	12.	siteki
13.	si__olo (store)	13.	sitolo
14.	si__olo	14.	sipolo
15.	ku__e__ula	15.	kupetula
16.	ku__e__ula	16.	kuk'etula
17.	ku__o__ola	17.	kuk'ok'ola
18.	ku__o__ola	18.	kupopola
19.	li__o__oyi (cockroach)	19.	litotoyi
20.	si__ali (scales)	20.	sik'ali
21.	li__ona (highway corner)	21.	lik'ona
22.	si__ele (speller)	22.	sipele
23.	li__i__i__o__i (petticoat)	23.	lipitikoti

Fold to here

Cycle 40 This is my class.
(Precedes S.S. 29)

M-1

Obtain a picture of the class for the following (by use of a polaroid camera or by some other means).

T: Lesi, sik'olwa sami.	This is my class
Jones, lesi sik'olwa sakho.	Jones, this is your class.
[ ], ------------------.	

* * * * *

Jones, leli lihembe lakho.	Jones, this is your shirt.
[ ], -----------------.	

* * * * *

Smith, lesi sicatfulo sakho.	Smith, this is your shoe.
[ ], -------------------.	

* * * * *

Smith, lena yinggubo yakho.	Smith, this is your dress.
[ ], ------------------.	

C-1

Have students point to their own clothing rather than to the picture.

T: [Smith], ngitjengise [inggubo] [ya]kho.
[Smith]: (Points to her dress.)
T: [Jones], ngitjengise [libhuluko] [la]kho.
[Jones]: (Points to his trousers.)

M-2

Use the class picture for the following.

T: Leli lihembe laJones. This is Jones' shirt.

---------------[ ].

* * * * *

Leli libhuluko la Jones. These are Jones' trousers.

-----------------[ ].

* * * * *

Lesi sicatfulo sa Smith. This is Smith's shoe.

-----------------[ ].

* * * * *

Lena yinggubo ya Smith. This is Smith's dress.

----------------[ ].

C-2

Have students point to the clothing of their classmates rather than the picture.

T: [Wena], Ngitjengise [lihembe] [la]Jones

S: (Points to [Jones]'s [shirt].)

M-3

Refer to several items of your own clothing.

T: Lesi sicatfulo sami. This is my shoe.
Leli lisokisi lami. This is my sock.
Lona nguthayi wami. This is my tie.
Le[ ] [ ] [ ]mi.

C-3

T: Lesi sicatfulo sami yini? Is this my shoe?

Ngiso.

Or: Akusiso.

C-4

T: Ngitjengise [lihembe] [laPeter]

S: (Points.)

T: Ngitjengise [sicatfulo] [sami].

S: (Points.)

T: Ngitjengise [thayi] [wakho].

M-4

Obtain a picture of each class in the siSwati training program, along with the teacher of each class (by use of a polaroid camera or by some other means).

T:	Lesi sik'olwa saMamba.	This is Mamba's class.
	----------------Hlophe.	
	----------------[ ].	

* * * * *

Lona ngutshishela waJohnson.	This is Johnson's teacher.
--------------------Smart.	
--------------------[ ].	

C-5

T: Lesi sik'olwa sa[Mamba] yini?

S: Ngiso.
Or: Akusiso.

T: [Lona] nguthishela wa[Johnson] yini?

S: Nguye.
Or: Akusiye.

In the third line substitute the name of a teacher for lona:

Zwane nguthishela waJohnson yini? (Is Zwane Johnson's teacher?)

Test-1

Follow the usual procedures in giving this test.

Instructions:

Write the possessive prefix (la-, sa-, ya-, wa-) in the spaces provided.

1. lihembe ___kho (your shirt)
2. sik'olwa ___kho (your class)
3. inggubo ___kho
4. thishela ___kho
5. lisokisi ___mi (my sock)
6. sicatfulo ___mi
7. thayi ___mi
8. inggubo ___Smith
9. lihembe ___Jones
10. lijezi ___Smith
11. sik'olwa ___Mamba
12. sik'olwa ___khe (his class)
13. thishela ___khe
14. inggubo ___khe
15. insipho ___khe
16. situlo ___mi
17. likhofi ___mi
18. ipenseli ___kho
19. sibongo ___kho
20. libito ___kho
21. thishela ___Smith
22. likhofi ___Smith

Fold to here

1. lihembe lakho
2. sikholwa sakho
3. inggubo yakho
4. thishela wakho
5. lisokisi lami
6. sicatfulo sami
7. thayi wami
8. inggubo yaSmith
9. lihembe laJones
10. lijezi laSmith
11. sik'olwa saMamba
12. sik'olwa sakhe
13. thishela wakhe
14. inggubo yakhe
15. insipho yakhe
16. situlo sami
17. likhofi lami
18. ipenseli yakho
19. sibongo sakho
20. libito lakho
21. thishela waSmith
22. likhofi laSmith

Cycle 41 Recognizing the clicks

M-1

To the student: While many of the sounds in siSwati are quite different from those in English, none of them are quite as unusual or "exotic" as the clicks. It is not the mere fact of clicks that is unusual; some English speakers make clicks when giving a horse the signal to go or when expressing mild disapproval ("tut-tut"). What is different is that the clicks are used in combination with vowels to form words (like the other consonants) and not just as isolated signalling devices.

Though most everybody can recognize and produce some kind of click in isolation, the essential trick is to do the same for clicks as parts of words. Listen as your teacher compares a simple click (/c/) with some of the other consonants.

1. clicks	2. non-clicks
kucala (to begin)	kutala (to give birth)
kucima (extinguish)	kusima (to brace oneself)
kucinga (to search for something)	kudzinga (to be in need of)
kucenga (to strain)	kutenga (to stagger)
kucunga (to dare)	kulunga (to become good)
kucoka (to choose)	kutoka (to be detained in prison)
licandza (egg)	lilandza (egret)
lucolo (peace)	lidvolo (knee)
lucingo (telephone)	lusinga (sinew)
kucandza (get cold)	kusindza (to recover from an illness)

M-2

To the student: SiSwati has fewer clicks than some of its neighboring languages (Zulu, Xhosa); it has a single series of clicks made with the tongue touching the back of the teeth:

unmodified: /c/ licandza (egg)

aspirated: /ch/ lichegu (old man)

nazalized: /nc/ kancane (little)

voiced: /gc/ sigcoko (hat)

This same series of clicks is sometimes made with the tongue pulled back slightly touching the ridge behind the teeth. All of the clicks may be pronounced with the tongue in either position. It has been customary to write a "q" for the clicks made in latter tongue position. Listen as your teacher pronounces each of the following words with the "c" and "q" variations.

"c"	"q"
licandza	liqandza
lichegu	liqhegu
kancane	kanqane
sigcoko	siggoko

* * * * *

lucingo	luqingo
lucolo	luqolo
kucala	kuqala
kucedza	kuqedza
kucima	kuqima

M-3

To the student: Just as /p/ and /ph/ are distinguished by aspiration (a puff of air following the "p"), so /c/ and /ch/ are also distinguished by aspiration.

To the teacher: Have students listen as you read group 1, then group two, and finally pairs of words from each of the groups. Do not attempt to teach the meaning of these words.

1. /c/	2. /ch/
kucuma (to groan)	kuchuma (burst open)
kucina (to become strong)	kuchina (to braid the hair)
kucopha (to wash)	kuchopha (to look for a particular person or thing)
kucaka (to puzzle)	kuchaka (to be poor)
kucela (to ask for)	kuchela (to sprinkle)
kucaba (to build a home)	kuchaza (to explain)

1. /c/ Contd.	2. /ch/ Contd.
kucasha (to employ)	kuchafa (to wear a handkerchief about the neck)
kucala (to begin)	kuchaya (to cut into strips)
licaca (skunk)	kuchacha (to break loose)
lucingo (telephone)	lichinga (plan)
kucaphata (to make a fool of)	kuchaphata (to splash)
kucacamba (to ache)	kuchachamba (to pop)
* * *	* *
kucweba (to become clear)	kuchweba (to call someone's attention)
kucwasha (to have something on the head)	kuchwala (to be deformed)
cwa! (extremely white)	chwa! (snap!)

C-1

Have students respond with "c" or "ch".

T: [kuchuma]

S: ["ch"]

Test-1

Give Test-1, found on page 41-6.

M-4

To the student: Just as other consonants can be nasalized (mp, nt), so so also /c/: /nc/. The difference between /c/ and /nc/ is not difficult to hear; listen to the following.

To the teacher: Follow the same procedures as in M-3.

1. /c/	2. /ch/
kucenga (to strain)	kuncenga (to persuade)
kucata (to peel)	kuncata (to utter a click of annoyance)
kucutsha (to pluck [feathers])	kuncutsha (to obtain personal objects for witchcraft purposes)

1. /c/ Contd.	2. /ch/ Contd.
kucandza (to be cold)	kuncandza (to prevent)
licala (court case)	lincala (a kind of buck)
kucedza (to finish)	kuncedza (to aid)
kucasha (to employ)	kuncaya (to lick)
kucwatsha (make an opponent go broke in gambling)	kuncwadza (to get ready [metaphorically])
sicwati (internal injury)	sincwati (a mourning hat)

C-2

Have students respond with "c" or "nc".

T: [kuncenga]

S: ["nc"]

Test-2

Give Test-2, found on page 41-7.

M-5

To the student: Hearing the difference between /c/ and /gc/ is somewhat more difficult than hearing the difference between some of the other clicks. One of the major cues to hearing this difference is to remember that /gc/ is a depressor consonant and consequently lowers the pitch of the tone following. (The conventional way of representing the voiced click is somewhat misleading: instead of /gc/, it might well have been written as /cg/, so as to indicate that the major cues come after the click rather than before. Note that the "g" is used to indicate voicing and not a "g" -like sound. The representations for /nc/ and /ch/ are more adequate in that the major cue for distinguishing /nc/ does come before the click, while the major cue for /ch/ does come after the click.)

To the teacher: Follow the same procedures as in M-3.

1. c.	2. gc
kucoka (to choose)	kugcoka (to wear)
kuciza (to watch)	kugciza (to put on a bracelet)
kucuma (to groan)	kugcuma (to jump)
kucaba (to build a home)	kugcaba (to vaccinate)
kucoba (to slice meat)	kugcoba (to pound)
kuceka (to yield)	kugceka (to speak badly of)
kucubula (to cause to do something)	kugcubula (to poke)
kucisha (to extinguish)	kugcisha (to stuff)
kucula (to beat up)	kugcula (to poke)
kucala (to begin)	kugcala (to begin to dig)
kuceba (to report someone)	kugceba (to put in order)

* * * * *

C-3

Have students respond with "c" or "gc".

T: [kugcoka]

S: ["gc"]

Test-3

Give Test-3, found on page 41-8.

TO THE TEACHER:

In this cycle it is important for you to be consistent in your use of the "c" of "q" varieties of the click. Use the one which you prefer, and then use it consistently for all the words in this cycle (except in M-2). The students' attention should be drawn to the differences caused by the addition of aspiration (/ch/), nasalization (/nc/), and voicing (/gc/); students need to know that there are two varieties ("c" and "q") of clicks, as demonstrated in M-2, but this difference should not be introduced for practice.

Test-1

Follow the usual procedures in giving this test.

Instructions:

Write "c" or "ch" in the spaces below.

1.	ku___uma	1.	kucuma
2.	ku___uma	2.	kuchuma
3.	ku___ina	3.	kucina
4.	ku___ina	4.	kuchina
5.	ku___ela	5.	kucela
6.	ku___ela	6.	kuchela
7.	ku___opha	7.	kuchopha
8.	ku___opha	8.	kucopha
9.	ku___aba	9.	kucaba
10.	ku___aka	10.	kucaka
11.	ku___aka	11.	kuchaka
12.	ku___afa	12.	kuchafa
13.	ku___ingo	13.	lucingo
14.	li___inga	14.	lichinga
15.	li__a__a	15.	licaca
16.	ku___a___a	16.	kuchacha
17.	ku___weba	17.	kucweba
18.	ku___weba	18.	kuchweba
19.	ku___washa	19.	kucwasha
20.	ku___wala	20.	kuchwala
21.	___wa!	21.	cwa!
22.	___wa!	22.	chwa!

-----------Fold to here-----------

Test-2

Follow the usual procedures in giving this test.

Instructions:

Write "c" or "nc" in the spaces below.

1.	ku___enga	1.	kucenga
2.	ku___enga	2.	kuncenga
3.	ku___ata	3.	kucata
4.	ku___ata	4.	kuncata
5.	ku___utsha	5.	kuncutsha
6.	ku___andza	6.	kuncandza
7.	li___ala	7.	lincala
8.	li___ala	8.	licala
9.	ku___edza	9.	kuncedza
10.	ku___edza	10.	kucedza
11.	ku___asha	11.	kucasha

Write "c", "ch", or "nc" in the spaces below.

12.	ku___ima	12.	kucima
13.	ku___ina	13.	kuchina
14.	ku___enga	14.	kuncenga
15.	lu___ingo	15.	lucingo
16.	ku___aka	16.	kuchaka
17.	ka___aka	17.	kucaka
18.	li___inga	18.	lichinga
19.	ku___edza	19.	kuncedza
20.	ku___edza	20.	kucedza
21.	ku___weba	21.	kuchweba
22.	ku___weba	22.	kucweba
23.	___wa!	23.	chwa!
24.	___wa!	24.	cwa!

Fold to here

Test-3

Follow the usual procedures in giving this test.

Instructions:

Write "c" or "gc" in the spaces below.

1.	ku___oka	1.	kucoka
2.	ku___oka	2.	kugcoka
3.	ku___iza	3.	kugciza
4.	ku___uma	4.	kugcuma
5.	ku___uma	5.	kucuma
6.	ku___aba	6.	kucaba
7.	ku___aba	7.	kugcaba
8.	ku___oba	8.	kugcoba
9.	ku___oba	9.	kucoba
10.	ku___eka	10.	kuceka
11.	ku___eka	11.	kugceka
12.	ku___ala	12.	kugcala
13.	ku___ala	13.	kucala
14.	ku___eba	14.	kuceba
15.	ku___eba	15.	kugceba

Fold to here

Write "c", "ch", or "gc" in the spaces below.

16.	ku___uma	16.	kuchuma
17.	ku___uma	17.	kugcuma
18.	ku___uma	18.	kucuma
19.	ku___aba	19.	kucaba
20.	ku___aba	20.	kugcaba
21.	ku___aza	21.	kuchaza
22.	ku___oba	22.	kugcoba
23.	ku___opha	23.	kuchopha
24.	ku___opha	24.	kucopha

Cycle 42 Field, forest, mountain.
(Precedes S.S. 48)

M-1

Use the map on page 42-4

T: Leli lihlatshi. (1)
Lena yinsimi. (2)
Lena yintshaba. (3)
Lona ngumfula. (4)
Lona ngumgwaco. (5)

C-1

T: Ngitjengise [lihlatshi]
Or: Ngikhombise [lihlatshi].

S: (Points.)
Or: Na[li].

M-2

Use the map on page 42-4

T: Leli lidolobha (6)
Lesi sik'olwa. (7)
Lena yimakethe. (8)
Leli libhuloko. (9)
Lena yindlela. (10)
Lona ngumgwaco (5)

C-2

T: Ngitjengise [lidolobha].

S: (Points.)

Add the vocabulary from M-1.

C-3

Ask for: sitolo, lisontfo, liposi, libhange.

T: Ngitjengise [sitolo].

S: Kute.

M-3

Use the map on page 42-4

T: Leti tintshaba.
Lawa ngemadolobha
Lawa ngemabhuloho.
Lena ngimngwaco.

C-4

T: Ngitjengise [tintshaba].

S: (Points.)

M-4

Use the map on page 42-5

T: Lona ngumuti. (11)
Leli lidolobha.
Leli ligalaji. (12)
Leli lipulazi. (13)
Lesi sitolo. (14)
Leli lisontfo.

C-5

T: Ngitjengise [umuti].

S: (Points.)
Or: Na[nkhu].

C-6

T: [U[phi [umuti]?

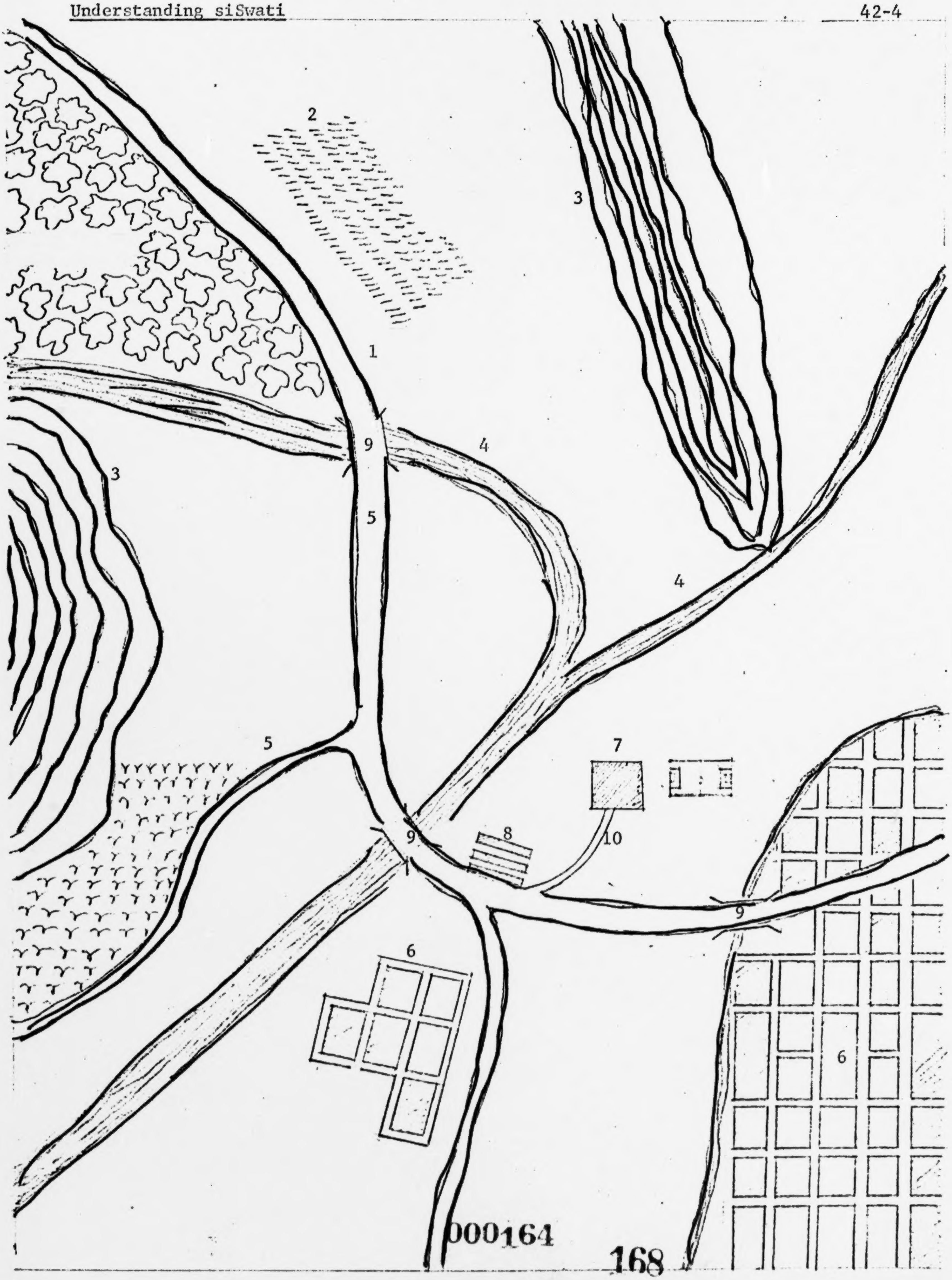
S: (Points)
Or: Nankhu

Review the vocabulary from M-1, M-2, and M-4.

C-7

T: [Lidolobha] yini leli?

S: Ngilo.
Or: Akusilo.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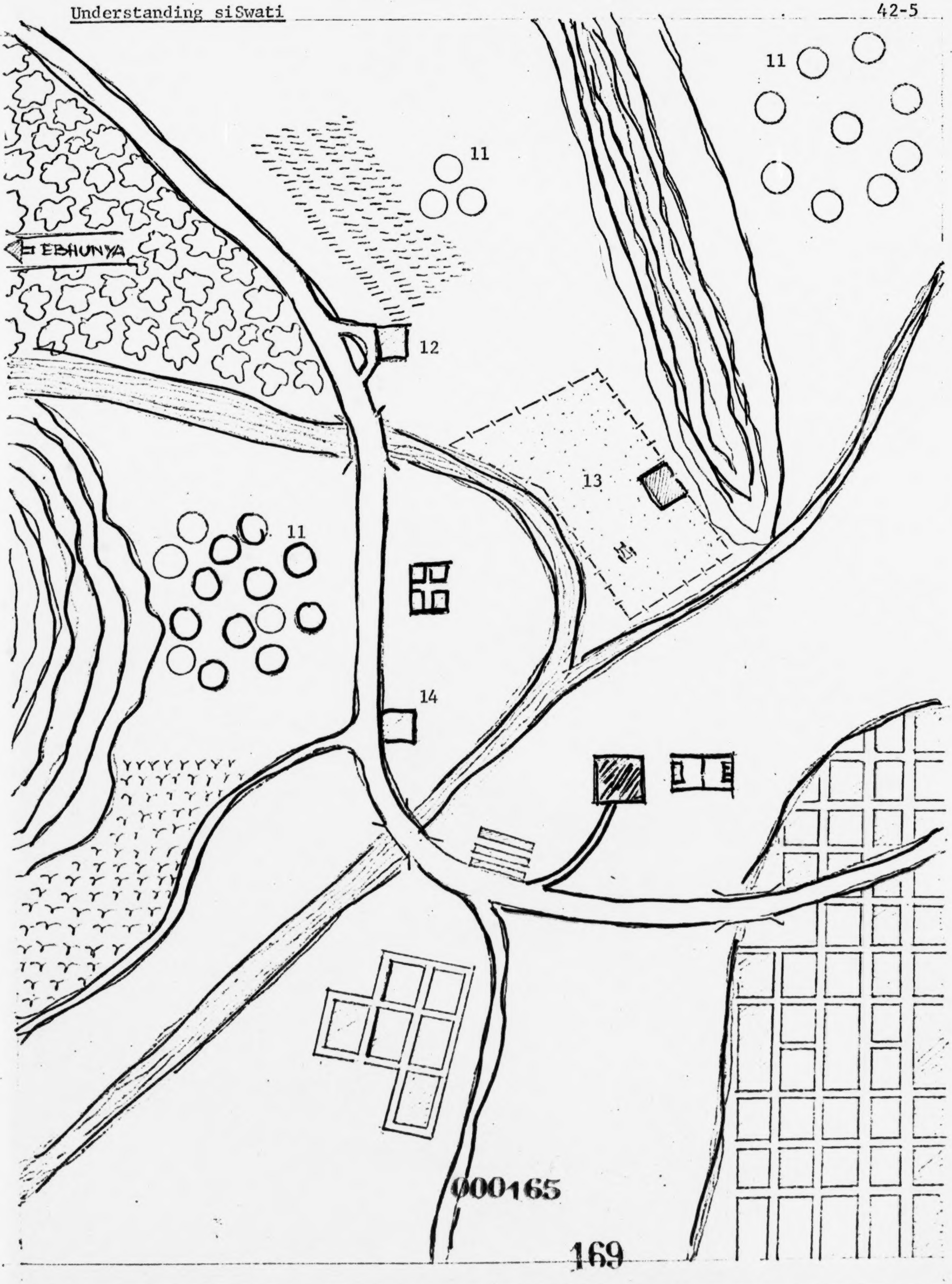
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14

Cycle 43 It's a month.

M-1

Use the calendar on page 43-3 for the following.

ínyàngá	Yìnyângá.	moon; month	It's a moon/month.
lívíkì	Lǐvíkì.	week	It's a week.
lílângà	Lìlângà.	sun; day	It's a sun/day.

C-1

T: Ngitjengise [inyanga].

S: (Points.)

C-2

S: Yini-le?

T: [Yinyanga].

Reverse the roles having the students answer the question.

M-2

úḾsòmbùlûkò	NgùḾsómbúlûkò.	Monday	It's Monday.
úḾgcìbélò	NgùḾgcìbélò.	Saturday	It's Saturday.

C-3

T: Ngitjengise [uMsombuluko].

S: (Points.)

Add the vocabulary from M-1.

C-4

T: Lìlângà lǐphí lélì? What (lit: which) dog is this?

S: [Ngumsombuluko].

M-3

lísôntfò	Lìsôntfò.	church; Sunday; seven.	It's a church/Sunday
lílângà	Lìlângà.	Sunday	It's a Sunday.

* * * * *

lí-áwà	Lǐ-áwà.	hour
lívíkì	Lǐvíkì.	week

C-5

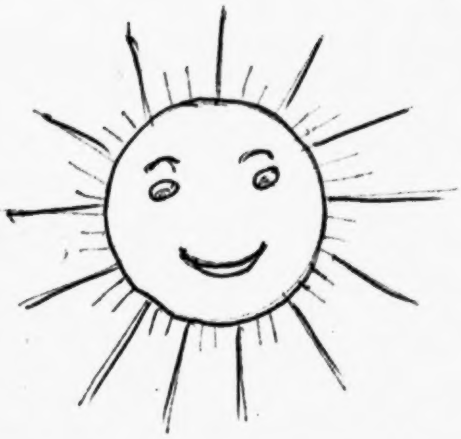
T: Ngitjengisa [Lisontfo].

S: (Points.)

C-6

T: Yini lena?

S: [Lìsôntfò]. It's a church.



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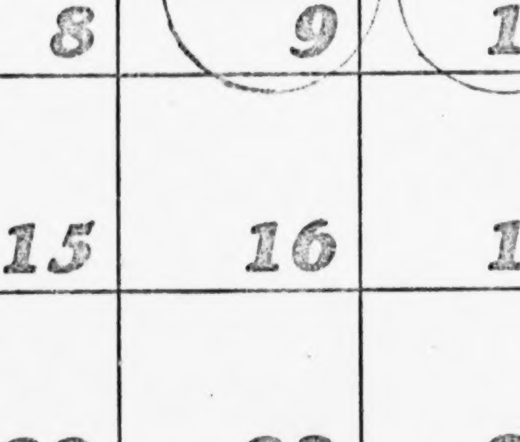


Cycle 44 Kunene's family

M-1

Use the family sketch on page 44-5 for this cycle.

T: Lona nguKunene.
---- ngumfati waKunene, ulaMamba.
---- nguThemba.
---- ngu[ ].

* * * * *

Lona yindvodzana yaKunene.	This is the son of Kunene.
Lona yindvodzakati yaKunene.	This is the daughter of Kunene.

* * * * *

Themba yindvodzana yaKunene.	Themba is the son of Kunene.
Dumisa --------------------.	
Busi yindvodzakati --------.	Busi is the daughter of Kunene.
Thandi --------------------.	

C-1

T: Ngitjengise [indvodzana] yaKunene.
S: (Points)
Or: Nayi.

M-2

T: Lona yindvodzana yaKunene nalaMamba.	This is the son of Kunene and Mamba.
---- yindvodzakati yaKunene nalaMamba.	

* * * * *

Themba yindvodzana yaKunene nalaMamba.	Themba is the son of Kunene and Mamba.
Busi yindvodzakati -----------------.	

* * * * *

Themba yindvodzana yalaMamba.
Dumisa ---------------------.
Busi yindvodzakati ---------.
Thandi ---------------------.

* * * * *

Themba yindvodzana yaKunene, kodva Busi yindvodzakati.	Themba is a son of Kunene, but Busi is a daughter.

C-2

T: Ngikhombise [indvodzakati] ya[laMamba].
S: (Points,)
Or: Nayi

M-3

Lona nguyise waThemba.	This is the father of Themba.
---- ngunina --------.	This is the mother of Themba.

* * * * *

---- nguyise wa[ ].
---- ngunina wa[ ].

* * * * *

Kunene nguyise wa[ ].
laMamba ngunina wa[ ].

C-3

T: [Ngitjengise] uyise wa[Busi].
S: (Points)
Or: Nangu.

C-4

Combine C-1, C-2, and C-3.

T:	LaMamba ngumfati waKunene.	Mamba is the wife (lit: woman) of Kunene.
	------- yinkosikazi yaKunene.	Mamba is the wife of Kunene.

* * * * *

Kunene yindvodza yalaMamba.	Kunene is the husband (lit: man) of Mamba.

C-5

T: [Ngikhombise] [umfati] [waKunene].

S: (Points.)
Or: Na[ngu].

M-5

T:	Lona ngumnakabo Busi.	This is a brother of Busi.
	---- ngudzadze wabo Busi.	This is a sister of Busi.

* * * * *

Themba ngumnakabo Busi, kodva Thandi ngudzadze wabo.	Themba is a brother of Busi, but Thandi is a sister.

* * * * *

Themba ngumnakabo Dumisa.	Themba is a brother of Dumisa.
----------------- [ ].	
Busi ngudzadze wabo Dumisa.	Busi is a sister of Dumisa.
------------------ [ ].	

C-6

T: [Ngitjengise] umnakabo [Busi].

S: (Points.)
Or: Nangu.

M-6

T:	Themba utshi "Babe" kuKunene.	Themba says "Father" to Kunene.
	[ ] --------------------.	

* * * * *

Themba utshi "Make" kulaMamba.	Themba says "Mother" to Mamba.
[ ] --------------------.	

C-7

T: [Themba] utshi ["Babe"] kubani?

S: (Points.)
Or: Ku[Kunene].

C-8

Use pictures of your family and the families of PCVs (if available) for the following.

A:	Lona ngumake.	This is my mother.
	Lona ngubabe.	This is my father.
	Lona ngudzadze wetfu.	This is my sister.
	Lona ngumnaketfu.	This is my brother.

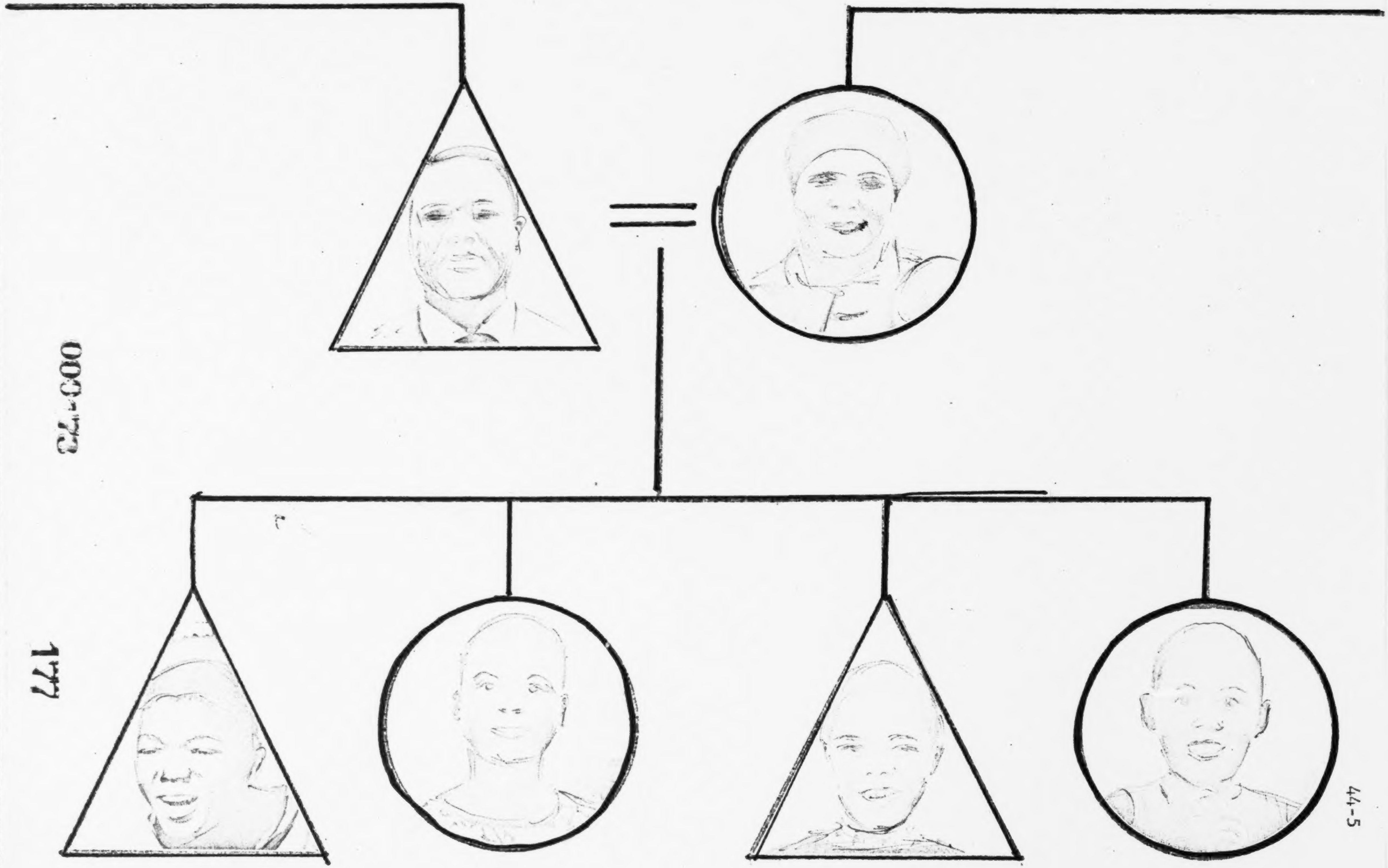
TO THE STUDENT:

A third way of saying that laMamba is the wife of Kunene (see M-4) is:

LaMamba ngumka Kunene

Another term for "son," frequently used by men, is umusa:

Themba ngum'sa waKunene.

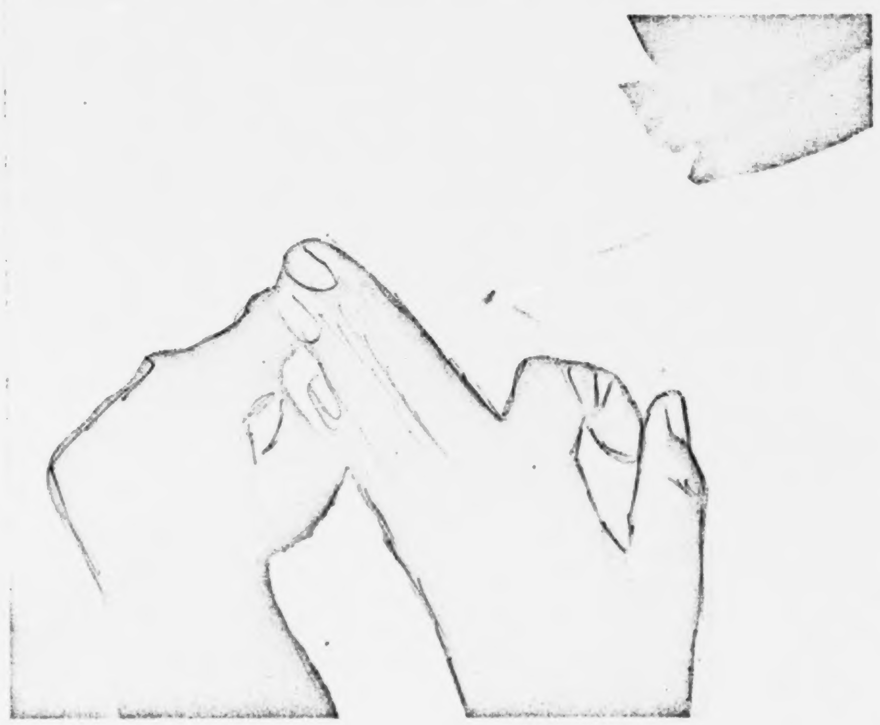


Cycle 45 It's the second day (Tuesday).

M-1

Demonstrate the Swazi fashion of counting from one to five with the fingers. (NB: The Swazi fashion of counting with the fingers is very different from the American fashion.)

kúnyè	one
kúbîlí	two
kútshátfù	three
kúnè	four
síhlánù	five



C-1

T: [kunye]

S: (Indicates [one] with his fingers in Swazi fashion.)

M-2

Use the calendar on page 43-3 for the following.

Lésíbìlí	NgùLésíbìlí.	second (day);	Tuesday	It's Tuesday.
Lésítshâtfù	---Lésítshâtfù.	third (day);	Wednesday	It's Wednesday.
Lésínè	---Lésínè.	fourth (day);	Thursday	
Lésíhlánù	---Lésíhlánù.	fifth (day);	Friday	

C-2

T: Lìlângà lǐphí lélì?

S: Ngu[Lesibili].

After the vocabulary of M-1 has been used thoroughly, add the other days (Lísôntfò, Úḿsómbúlûkò, and Úḿgcìbélò.)

M-3

NguLesibili.	Lámûhlà ngùLésíbìlí.	It's Tuesday.	Today is Tuesday.
NguLesitshatfu.	------- nguLesitshatfu.	It's Wednesday.	Today is Wednesday.
NguLesine.	------- nguLesine.	It's Thursday.	
NguLesihlanu.	------- nguLesihlanu.	It's Friday.	

M-4

For part one: Point to the circled days on the calendar on page 43-3. For part two: Use a current calendar, pointing to the actual day on which the the lesson is taking place.

T: Lamuhla nguLesibili. Today is Tuesday.
Kúsásà ngùLésítshâtfù. Tomorrow is Wednesday.

* * * * *

Lamuhla ngu[ ].
Kusasa ngu[ ].

C-5

T: Lamuhla ngulesinggaki? What day is it today (lit: today is how many)?

S: Ngu[ ].

T: Kusasa ngulesinggaki? What day is it tomorrow?
Or: Kusasa-ke?

S: Ngu[ ].

Repeat this dialog every day for the next week, using a current calendar.

C-6

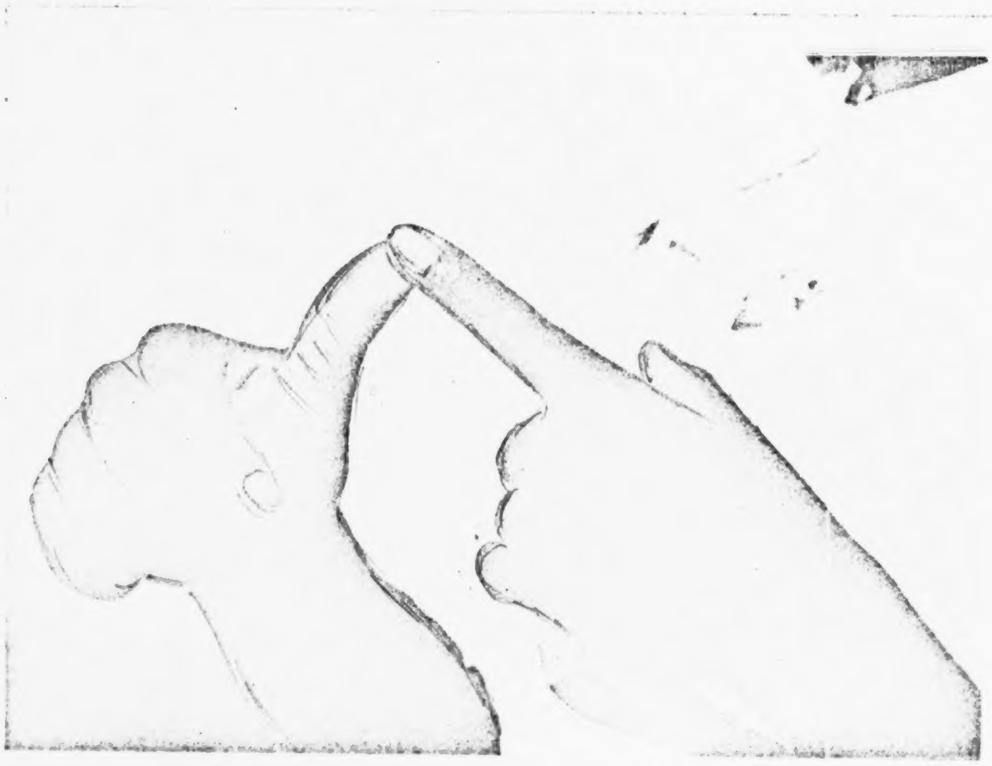
T: Ngu[Msombuluko] lam'hla yini?
Or: Ngu[Msombuluko] lam'hla?

S: Cha, lam'hla ngu[Lesitshatfu].

M-5

Demonstrate the Swazi fashion of counting from six to ten with fingers.

sítfûphà	six
síkhómbísà	seven
síphóhlôngò	eight
sígòbàgàlòlùnyé	nine
líshûmì	ten



C-7

T: [sitfupha]

S: (Indicates [six] with his fingers in Swazi fashion.)

C-8

Combine C-1 and C-7.

E-1

Substitute the other days of the week in the square brackets below.

Teacher	Response
Lamuhla [ngulesibili].	[Ngulesibili] lamuhla.
Kusasa [ngulesitshatfu].	[Ngulesitshatfu] kusasa.

* * * * *

Lamuhla ngulesinggaki?	Ngulesinggaki lamuhla?
Kusasa ngulesinggaki?	Ngulesiggaki kusasa?

TO THE STUDENT:

You will sometimes hear namuhla instead of lamuhla.

Note the optional placement of the adverbs (lamuhla, kusasa) in E-1. Either order may be used, with only a slight shift in emphasis but no essential difference in meaning.

The difference in order signals a difference in emphasis but not in essential difference. Note that the placement of Lamuhla in C-6 at the first of the sentence puts the focus on today.

TO THE TEACHER:

Note that the calendar has been chosen so that the 2nd, 3rd, 4th, and 5th days of the month correspond with Tuesday, Wednesday, etc.

Cycle 46 It's a thing for writing.

M-1

Use objects (or pictures) for teaching the following.

T:	(pointing to a pencil)	Lěnà yi̋ntfó yékúbhàlà.	This is a thing for writing.
	(pointing to a bar of soap)	----------- yékúwàshà.	This is a thing for washing.
	(pointing to a razor blade)	----------- yékúshèfà.	This is a thing for shaving.
	(pointing to a key)	----------- yékúvùlà úḿnyàngò.	This is a thing for opening a door.

C-1

The response by the student was learned in S.S. 11.

T:	Ngiphe [ipenseli].	
S:	Yini "ipenseli?"	What is "ipenseli"?
T:	Yintfo ye[kubhala].	It's a thing for writing.

C-2

T: Ngitjengise intfo ye[kubhala].

S: (Points.)

C-3

Repeat C-1 with the following objects:

situlo: Yintfo yekuhlala.
ishoki: ------ yekubhala "eblackboard".
ibhola: ------ yekudlala.
lipipi: ------ yekubhema.
tibuko: ------ yekubuka.
umukhwa: ------ yekusika.

C-4

Repeat C-2, using the objects from C-3.

C-5

Repeat C-1 with the following items:

sigcoko: Yintfo yekufaka enhloko.
liduku: --------------- enhloko.
lisokisi: --------------- elunyaweni.
sicatfulo: --------------- elunyaweni.
licici: --------------- edlebeni.
libhande: ------ yekubopha libhuluko.

* * * * *

sinkhwa yintfo yekudla.
[ ] --------------

C-6

Repeat C-2, using the objects from C-5.

Cycle 47 Take three, put down two.

M-1

T:	Lětì tǐpúnù létíbìlí.	These are two spoons.
	---- tǐkhíyà -------.	------- ----- keys.
	Lǎwà ngèmák'ámò lámábìlí.	------------- combs.
	---- ngèmáswídì --------.	------------- sweets.
	---- ngèmácîcí --------.	------------- earrings.
	Lětì tìmfólògò létìmbìlí.	------------- forks.
	---- tìpénsèlì ---------.	------------- pencils
	---- tìncwâdzí ---------.	------------- books.

C-1

T: Tshatsha [ti]bili [tipunu]. Take two [spoons].
Or: Tshatsha [ti]be tibili [tipunu]. Take (so that there be) two [spoons].

S: (Takes the number of objects commanded.)

M-2

Repeat M-1 with three of each of the objects:

Leti tipunu letitshatfu.

C-2

T: Tshatsha [ti][bili] [tipunu].

S: (Takes the number commanded.)

* * * * *

T: Beka [ti]bili phansi. Put two down.
Or: Tibeke phansi. Put them down

S: (Puts down the number commanded.)

* * * * *

T: [Faka] [lesi]sele [ekhikhini]. Put the one which remains in your pocket.

S: (Puts the remaining object where requested.)

M-3

Repeat M-1 with four or five of each of the objects.

Leti tipunu letine.
Leti tikhiya letisihlanu.

C-3

Repeat C-2, using the numbers 2, 3, 4, and 5.

Test-1

Give Test-1, found on page 47-3.

M-4

Repeat M-1 with six, seven or ten of each of the objects:

Leti tipenseli letisitfupha.
Lawa ngemaswidi lasikhombisa.
Leti timfologo letilishumi.

C-4

Repeat C-2, using the numbers 5, 6, 7 and 10.

Test-2

Give Test-2, found on page 47-4.

Test-1

Follow the usual procedures in giving this test.

Instructions:

Circle the number referred to in the phrase given by the teacher.

1. 2 3 4 5
2. 2 3 4 5
3. 2 3 4 5
4. 2 3 4 5
5. 2 3 4 5
6. 2 3 4 5
7. 2 3 4 5
8. 2 3 4 5
9. 2 3 4 5
10. 2 3 4 5
11. 2 3 4 5
12. 2 3 4 5
13. 2 3 4 5
14. 2 3 4 5
15. 2 3 4 5
16. 2 3 4 5

In the following phrases are nouns which take ba- as the plural: umfati, bafati; umfana; bafana; umuntfu, bantfu. Circle the number referred to in the phrase.

17. 2 3 4 5
18. 2 3 4 5
19. 2 3 4 5
20. 2 3 4 5 10
21. 2 3 4 5 10
22. 2 3 4 5 10
23. 2 3 4 5 10
24. 2 3 4 5 10
25. 2 3 4 5 10

Fold to here

1. tipunu letitshatfu
2. tikhiya letibili
3. tipunu letine
4. tikhiya letisihlanu
5. emaswidi lasihlanu
6. emacici lamabili
7. emak'amo lamatshatfu
8. emaswidi lamane
9. timfologo letine
10. tincwadzi letisihlanu
11. tincwadzi letimbili
12. tipenseli letintshatfu
13. emak'amo lamatshatfu
14. tikhiya letine
15. tinkhomo letine
16. emawashi lamane

17. bafati labatshatfu
18. bafana labatshatfu
19. bafana labane
20. bantfu labane
21. bantfu lababili
22. bafana labalishumi
23. bantfu labalishumi
24. bafati labasihlanu
25. bafati labalishumi

Test-2

Follow the usual procedures in giving this test.

Instructions:

Circle the number referred to in the phrase given by the teacher.

1.	5	6	7	10	1.	tipenseli letisitfupha
2.	5	6	7	10	2.	tipunu letisikhombisa
3.	5	6	7	10	3.	tikhiya letisihlanu
4.	5	6	7	10	4.	tincwadzi letisikhombisa
5.	5	6	7	10	5.	emaswidi lasihlanu
6.	5	6	7	10	6.	emaswidi lalishumi
7.	5	6	7	10	7.	emak'amo lasitfupha
8.	5	6	7	10	8.	emacici lasikhombisa
9.	2	3	6	7	9.	emacici lamabili
10.	2	3	6	7	10.	emak'amo lamatshatfu
11.	2	3	6	7	11.	emaswidi lasitfupha
12.	2	3	6	7	12.	emawashi lasihlanu
13.	2	3	6	7	13.	tikhiya letibili
14.	2	3	6	7	14.	tipunu letisihlanu
15.	2	3	6	7	15.	tipunu letilishumi
16.	4	5	10		16.	emajezi lalishumi
17.	4	5	10		17.	emahembe lamane
18	4	5	10		18.	tindlu letine
19.	4	5	10		19.	tindlu letisihlanu

Fold to here

Circle the day of the week given by your teacher.

20.	S	M	T	W	TH	F	S	20.	Lesibili
21.	S	M	T	W	TH	F	S	21.	Lesine
22.	S	M	T	W	TH	F	S	22.	uMsombhuluko
23.	S	M	T	W	TH	F	S	23.	Lisontfo
24.	S	M	T	W	TH	F	S	24.	Lesihlanu
25.	S	M	T	W	TH	F	S	25.	uMcibelo

Cycle 48 Themba's relatives

M-1

Use the family sketch on page 44-5 in combination with the kinship charts on pages 48-4 and 48-5 (all three may be placed together on the flannel board).

Lona ngumkhulu waThemba.	This is the grandfather of Themba.
---- ngugogo --------.	This is the grandmother of Themba.

* * * * *

Lona ngumkhulu wa[ ].

---- ngugogo wa[ ].

* * * * *

Themba ngumtukulu waKunene.	Themba is the grandson of Kunene.
----------------- waMamba.	
Busi ngumtukulu waKunene.	Busi is the granddaughter of Kunene.
---------------- waMamba.	

C-1

T: Ngitjengise [mkhulu] waThemba

S: (Points.)
Or: Nangu.

T: Ngitjengise [bomkhulu] waThemba. Show me the grandfathers of Themba.

S: (Points.)
Or: Naba.

M-2

T: Lona nguyise waThemba.	This is the father of Themba.
------------ lomkhulu waThemba.	This is the (older) uncle of Themba.
---- ngunina waThemba.	This is the mother of Themba.
------------ lomncane waThemba.	This is the (younger) aunt of Themba

C-2

T: Ngikhombise [uyise lomkhulu] wa[Themba].

S: (Pointing.)
Or: Nangu.

M-3

T: Lona ngu-anti waThemba. This is the aunt of Themba.

---- ngunina lomncane waThemba. This is the (younger) aunt of Themba.

* * * * *

Lona ngumalume waThemba. This is the uncle of Themba.

---- nguyise lomkhulu waThemba. This is the (younger) uncle of Themba.

C-3

T: Ngikhombise [anti] wa[Themba].

S: (Points)
Or: Nangu.

C-4

Combine C-2 and C-3.

M-5

T: (pointing to Jabulane) Lona ngumzala waThemba. This is the cousin of Themba.

(pointing to Fikile) ----------------------.

(pointing to Bheka) ----------------------.

(pointing Bongile) ----------------------.

C-6

T: Ngitjengise umzala wa[Themba].

S: (Points.)
Or: Nangu

T: Ngitjengise bomzala waThemba.

S: (Points.)
Or: Naba

M-6

T: (pointing to Hlobile, Busi, Thandi, and Siphiwe)

Laba bodzadzewabo Themba. These are the sisters of Themba.

(pointing to Mphathi, Dumisa, and Mefika)

Laba bomnakabo Themba. These are the brothers of Themba.

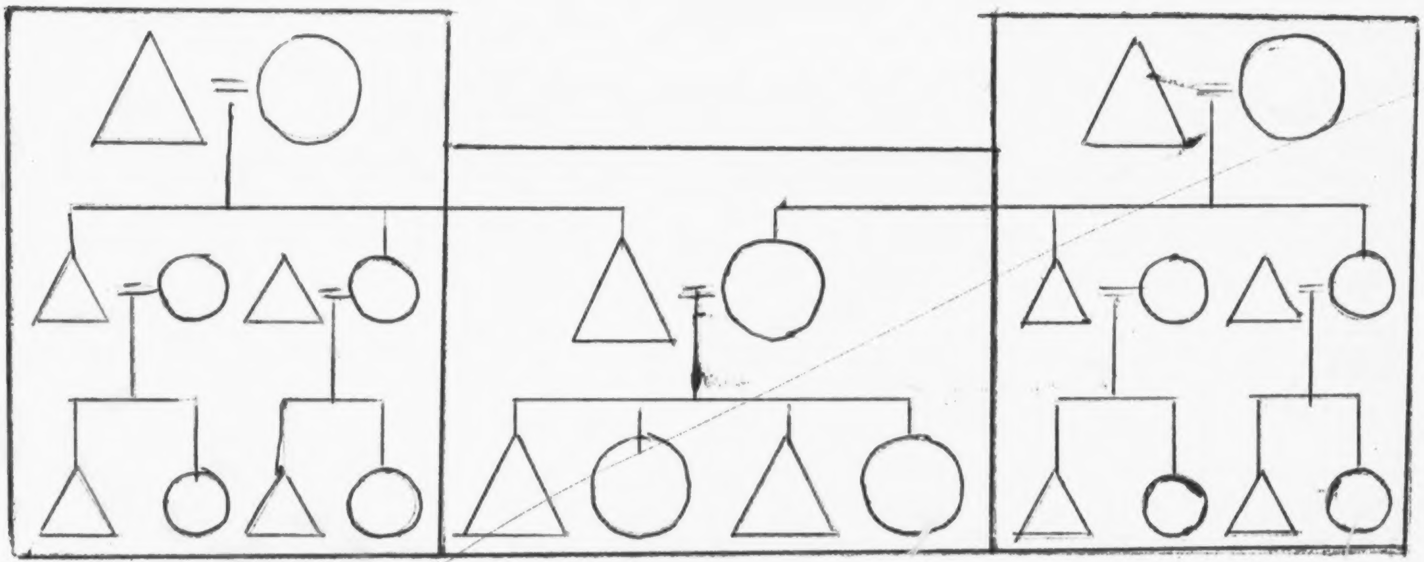
C-7

T: Ngitjengise bodzadzewabo Themba.

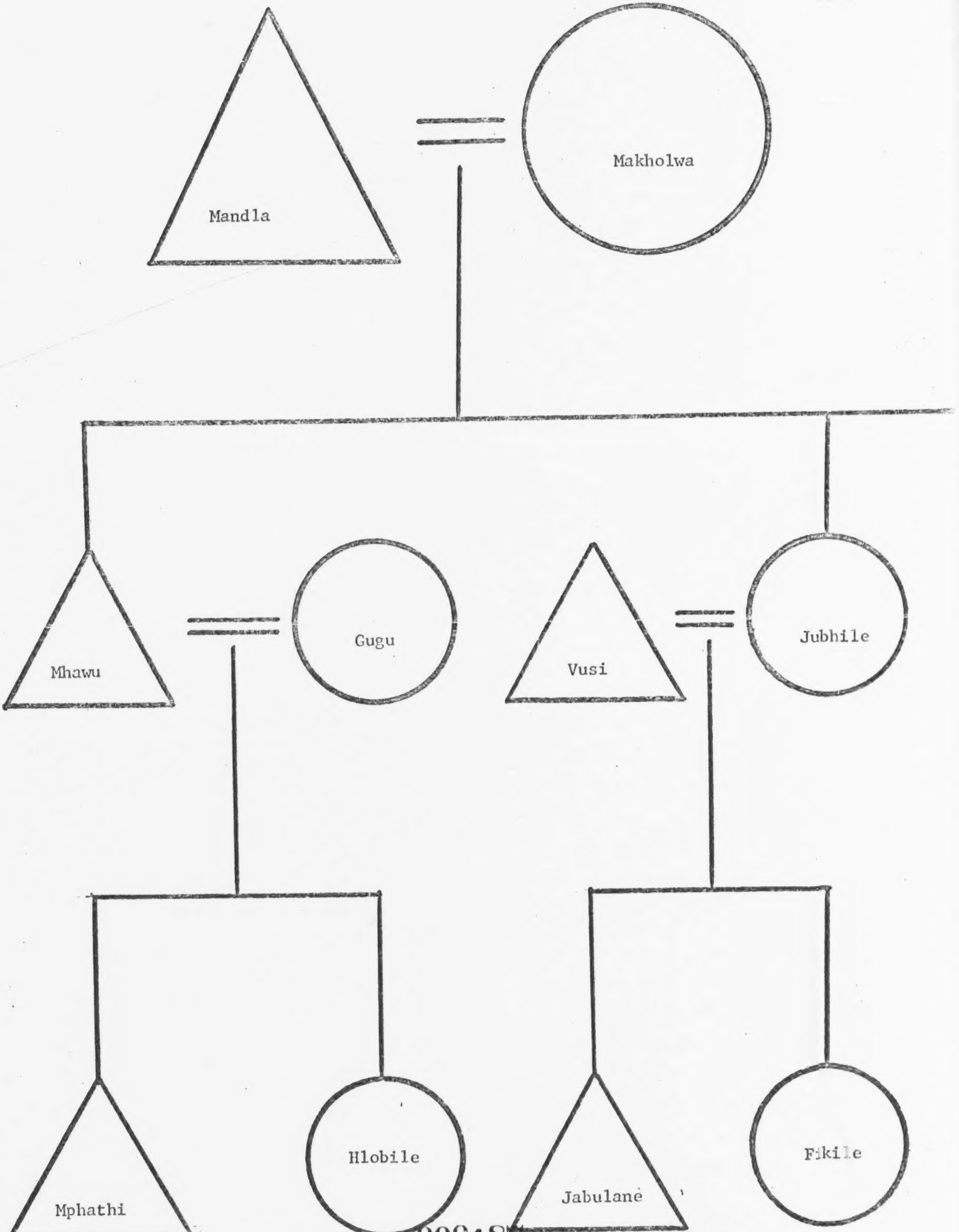
S: (Points.)
Or: Naba.

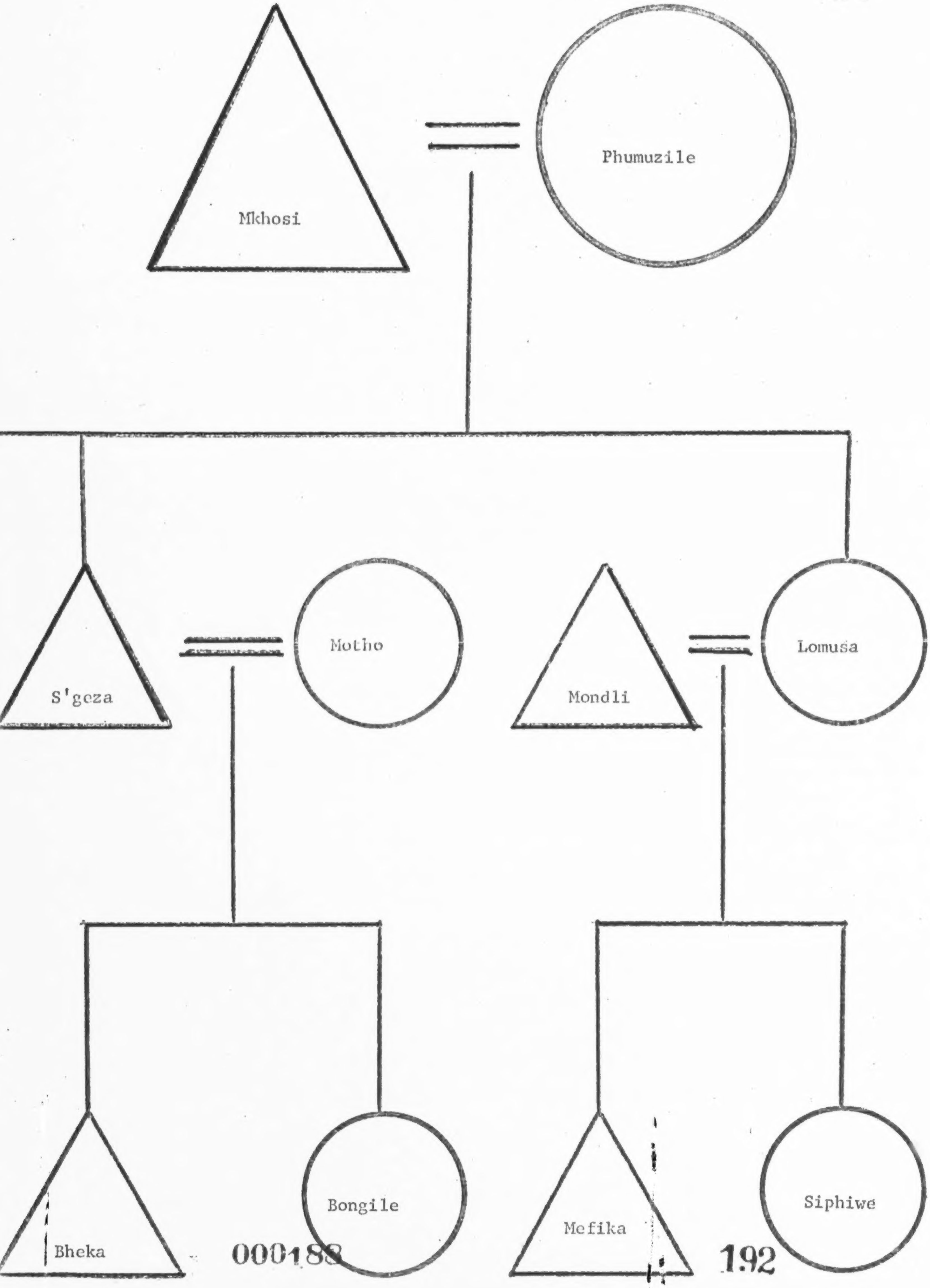
TO THE TEACHER:

The family chart from cycle 44 and the kinship charts from this cycle should be placed together as shown below.



page 48-4 page 44-5 page 48-5


Mandla
Makholwa
Mhawu
Gugu
Vusi
Jubhile
Mphathi
Hlobile
Jabulane
Fikile


Mkhosi
Phumuzile
S'geza
Motho
Mondli
Lomusa
Bheka
Bongile
Mefika
Siphiwe

Cycle 49 Give me the third one.

M-1

Count out six pencils, and then identify the second to the sixth.

T: (laying the pencils on the table)

Yinye, timbili, tintshatfu, tine, tisihlanu tisitfupha.	One, two, three, four, five, six.
Lena ipenseli yesibili.	This is the second pencil (lit: pencil of second).
---- -------- yesitshatfu.	This is the third pencil.
---- -------- yesine.	----------- fourth -----.
---- -------- yesihlanu.	----------- fifth -----.
---- -------- yesitfupha.	----------- sixth -----.

C-1

T: Ngikhombise ipenseli ye[sibili].

S: (Points.)

M-2

Count out six buttons, and then identify their order.

T: (laying the buttons on the table) Linye, mabili, matshatfu, mane, asihlanu, asitfupha.

Leli lik'inobho lekucala.	This is the first button (lit: This is the button of beginning).
--------------- lesibili.	This is the second button.
--------------- lesitshatfu.	----------- third ------.
--------------- lesine.	----------- fourth ------.
--------------- lesihlanu.	----------- fifth ------.
--------------- lesitfupha.	----------- sixth ------.

C-2

T: Ngitjengise lik'inobho le[kucala].

S: (Points.)

C-3

Use the calendar on page 43-3.

T: Ngitjengise lilanga lekucala.

S: (points) Nali.

T: Le[sibili.]

S: (points) Nali.

M-3

Count out six chairs, and then identify their order.

T: (pointing) Sinye, timbili, titshatfu, tine, tisihlanu, tisitfupha.
Lesi situlo sekucala.
----------- sesibili.
----------- sesitshatfu.
----------- sesine.
----------- sesihlanu.
----------- sesitfupha.

C-4

T: [John], hlala esitulweni se[sitshatfu].

[John]: (Sits in the [third] chair).

Test-1

Follow the usual procedures in giving this test.

Instructions:

The possessive construction is used for the ordinals (1st, 2nd, 3rd, etc.):

noun	+ possessive	+ noun
ipenseli	ye	kucala
lilanga	le	sibili

(Kucala, sibili, sitshatfu, etc., are used as nouns.)

Circle the ordinals cited in the phrases given by your teacher.

1. 1st 2nd 3rd 4th 5th 6th
2. 1st 2nd 3rd 4th 5th 6th
3. 1st 2nd 3rd 4th 5th 6th
4. 1st 2nd 3rd 4th 5th 6th
5. 1st 2nd 3rd 4th 5th 6th
6. 1st 2nd 3rd 4th 5th 6th
7. 1st 2nd 3rd 4th 5th 6th
8. 1st 2nd 3rd 4th 5th 6th
9. 1st 2nd 3rd 4th 5th 6th
10. 1st 2nd 3rd 4th 5th 6th
11. 1st 2nd 3rd 4th 5th 6th
12. 1st 2nd 3rd 4th 5th 6th
13. 1st 2nd 3rd 4th 5th 6th
14. 1st 2nd 3rd 4th 5th 6th

Nouns like umfati and umbhedze (bed) have we- as their possessive prefix.

15. 1st 2nd 3rd 4th 5th 6th
16. 1st 2nd 3rd 4th 5th 6th
17. 1st 2nd 3rd 4th 5th 6th
18. 1st 2nd 3rd 4th 5th 6th
19. 1st 2nd 3rd 4th 5th 6th
20. 1st 2nd 3rd 4th 5th 6th

Fold to here

1. ipenseli yesibili
2. lik'inbhlo lesine
3. situlo sesitshatfu
4. ishoki yesine
5. sipunu sesihlanu
6. incwadzi yesitfupha
7. sigcoko sekucala
8. litafula lesibili
9. libhodlela lesine
10. liphepha lesitfupha
11. sivalo sekucala
12. indlu yesitfupha
13. imoto yesibili
14. sitaladi sesine

15. umfati wesibili
16. umbhedze wesihlanu
17. umfana wesine
18. umuno wesitshatfu
19. umukhwa wekucala
20. sipunu sesine

Cycle 50 Noun plurals

M-1

Have students listen as you read the singular in group 1 followed by the plural from group 2.

1. singular	2. plural
sítúlò	títúlò
líwáshì	émáwáshì
sípúnù	típúnù
lík'átì	émák'átì
sík'ólwà	tík'ólwà
líshídì	émáshídì
síkhíyà	tíkhíyà
líkhékhè	émákhékhè

C-1

Have students identify the above forms as being "singular" or "plural".

T: [titulo]

S: ["plural"]

M-2

Have students listen as you read the singular in group 1 followed by the plural from group 2.

1. singular	2. plural
umfati	bafati
umfana	bafana
umuntfu	bantfu
umtfwana	bantfwana

* * * * *

1. singular	2. plural
umSutfu	beSutfu
umLumbi	beLumbi
umTshwana	beTshwana

* * * * *

1. singular contd.	2. plural contd.
thishela	bothishela
dokotela	bodokotela
thayi	bothayi
sisi	bosisi
sheleni	bosheleni
make	bomake

C-2

Have students identify the above forms as being "singular" or "plural".

T: [thishela]

S: ["singular"]

Test-1

Give Test-1, found on page 50-4.

M-3

Have students listen as you read the singular in group 1 followed by the plural in group 2.

1. singular	2. plural
inkhomo	tinkhomo
inyoni	tinyoni
indlu	tindlu
imfologo	timfologo
inhloko	tinhloko
intfombi	tintfombi

* * * * *

1. singular contd.	2. plural contd.
lutshi	titshi
lucingo	tincingo
lusiba	tinsiba
luphondvo	timphondvo
lunyawo	tinyawo

C-3

T: [tinkhomo]

S: [plural]

> Add the vocabulary from C-1.

Test-2

> Give Test-2, found on page 50-5.

TO THE STUDENT:

SiSwati nouns occur in singular and plural noun classes as follows:

singular classes		plural classes	
um-^{1} (u-)	umfati, umfana thishela, sheleni	ba- bo-	bafati, bafana bothishela, bosheleni
um-^{2}	umfula, umbhedze	imi-	imifula, imibhedze
li-	liwashi, lihembe	ema-	emawashi, imibhedze
si-	situlo, sivalo	ti-	titulo, tivalo
iN-	inkhomo, inyoni	tiN-	tinkhomo, tinyoni
lu-	lutshi, lusiba	ti-	tintshi, tinsiba
bu-	bukhosi, buhlalu		(no plural)
ku-	kudla, kugula		(no plural)

Test-1

Read the plural forms only.

Instructions:

Write in the singular prefix for the word which your teacher will give in the plural.

singular

1. ___tulo
2. ___k'ati
3. ___shidi
4. ___khiya
5. ___k'olwa
6. ___gcoko
7. ___bongo
8. ___dolobha
9. ___candza
10. ___phepha
11. ___fana
12. ___tfwana
13. ___thishela
14. ___make
15. ___ntfu
16. ___Sutfu
17. ___Lumbi
18. ___catfulo
19. ___Tshwana
20. ___duku
21. ___thayi
22. ___sheleni

Fold to here

	singular	plural
1.	situlo	titulo
2.	lik'ati	emak'ati
3.	lishidi	emashidi
4.	sikhiya	tikhiya
5.	sik'olwa	tik'olwa
6.	sigcoko	tigcoko
7.	sibongo	tibongo
8.	lidolobha	emadolobha
9.	licandza	emacandza
10.	liphepha	emaphepha
11.	umfana	bafana
12.	umtfwana	batfwana
13.	thishela	bothishela
14.	make	bomake
15.	umuntfu	bantfu
16.	umSutfu	beSutfu
17.	umLumbi	beLumbi
18.	sicatfulo	ticatfulo
19.	umTshwana	beTshwana
20.	liduku	emaduku
21.	thayi	bothayi
22.	sheleni	bosheleni

Test-2

Read the plural forms only for 1-10; Read the singular forms only for 1-24.

Instructions:

Write in the singular prefix for the word which your teacher will give in the plural.

singular

1. ___dlu
2. ___yoni
3. ___hloko
4. ___cingo
5. ___siba
6. ___fologo
7. ___yoka
8. ___tolo
9. ___tshi
10. ___lwane

Write in the plural prefix for the word which your teacher will give in the singular.

plural

11. ___tolo
12. ___bonga
13. ___washi
14. ___fati
15. ___ntfu
16. ___thishela
17. ___make
18. ___Sutfu
19. ___khoma
20. ___yoni
21. ___siba
22. ___fana
23. ___bhantji
24. ___cingo

Fold to here

	singular	plural
1.	indlu	tindlu
2.	inyoni	tinyoni
3.	inhloko	tinhloko
4.	lucingo	tincingo
5.	lusiba	tinsiba
6.	imfologo	timfologo
7.	inyoka	tinyoka
8.	sitolo	titolo
9.	lutshi	tintshi
10.	silwane	tilwane

	singular	plural
11.	sitolo	titolo
12.	sibongo	tibongo
13.	liwashi	emawashi
14.	umfati	bafati
15.	umuntfu	bantfu
16.	thishela	bothishela
17.	make	bomake
18.	umSutfu	beSutfu
19.	inkhomo	tinkhomo
20.	inyoni	tinyoni
21.	lusiba	tinsiba
22.	umfana	bafana
23.	libhantji	emabhantji
24.	lucingo	tincingo

SPEAKING SISWATI

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33. Excuse me, brother.
34. It's not tea.
35. Whose chair is this?
36. What time do you get up?
37. Review of 17, 25, and 31
38. Mary talks a lot.
39. Pronouncing p // b, b // h // hh
40. What are you saying?

41. Depressor Consonants

42. Who do you room (live) with?

43. Gududu!

44. We and you (pl)

45. Rising tone

46. By the way, are you a Catholic?

47. A watch // It's a watch

48. What place is on the other side of the river?

49. Do you want a siSwati name?

50. What do you want to learn?

51. This is a nice woman.

52. Do you want to learn Afrikaans?

53. This is a short candle.

54. It's hot.

55. That's a small chair.

56. Who is it that talks so much?

57. Give me another one.

58. Do you know what a "liduku" is?

59. Pass me the sugar, please.

60. What is (the word for) "beer" in siSwati?

Speaking siSwati

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44. We and you (pl)
45. Rising tone
46. By the way, are a Catholic?
47. A watch // It's a watch
48. What place is on the other side of the river?
49. Do you want a siSwati name?
50. What do you want to learn ?
51.
52. Do you want to learn Afrikaans?

Cycle 1 What's your family name?

M-1

Introduce M-1 and M-2 by demonstrating C-1 yourself. Use the names of members of the class and the siSwati teaching staff.

Ŭwákábâní?	What is your name (lit: you belong to whom)?

M-2

1. Have students repeat the full sentences after you.
2. Make sure each of the students can say the sentence with his own family name inserted before proceeding to C-1.

Mamba	NgìwákaMàmbà.	Mamba	I'm Mamba (lit: I belong to Mamba)
Motsha	-------Môtshà.	Motsha	
Jones	-------Jones.	Jones.	
[ ]	-------[ ].		

C-1

1. Ask each student for his name.
2. Have each of the students ask you for your name.
3. Have the students ask each other for their names.

A: Uwakabani?

B: Ngiwaka[Jones].

C-2

To the student: After class use these questions to learn the names of students (and teachers) who are in the siSwati program. Do this several times. Immediate application of what you have learned in class is one of the secrets of successful language study.

E-1

The following introduces a useful classroom phrase, "Tshanini [ ]" (Say [ ], and it gives an apportunity to pronounce some of the family names.

Teacher		Response (group)
Tshànínì	"Màmbà".	Màmbà.
--------	"Môtshà".	Môtshà
--------	"Gâmà."	Gâmà.
--------	"Mâtshé".	Mâtshé.
--------	"Zwánè".	Zwánè.
--------	"Dládlà".	Dládlà.
--------	"Gúlè".	Gúlè.
--------	"Màbúzà".	Màbúzà.
--------	"Gìníndzà".	Gìníndzà.
--------	"Dlàmínì".	Dlàmínì.
--------	"Shòngwé".	Shòngwé.
--------	"Súkàtì".	Súkatì.

The phrase "Tsháni [ ]" may be used to obtain responses from individuals.

TO THE STUDENT:

Family names are used more commonly in siSwati than they are in English. In fact the family name is usually used in most of those circumstances where in English the personal name would be used. At first you may find it uncomfortable to refer to your American classmates as Jones, Smith, and Brown, but just remember that Swazis will be uncomfortable if you use their personal names (except in special circumstances). So get accustomed to us using the family names right from the start when speaking siSwati.

TO THE TEACHER

In M-2 square brackets [ ] are used to indicate that additional names (from the class) are to be used. In C-1 the square brackets [ ] are used to indicate that other names (those used in M-2) may be substituted repeating this C-phase. Each student should use his own name in replying to the question in C-1.

In the course of conducting the class, you will need to give some brief instructions and directions. The following siSwati phrases are suggested for such use with this cycle. Do not translate or explain them. Their meaning will quickly become clear by the way you use them in conducting the class.

Lalelani (kahle).
Landzelani (kahle).
Phindzani njalo. (kahle).

Each teacher will tend to develop his own set of classroom phrases. Try to introduce new phrases in such a way that their meaning is made clear by the situation in which they are used rather than by giving a translation or an explanation. Some further classroom phrases are suggested in the appendix.

Cycle 2 Greetings: Hello, Mamba.

M-1

Mamba	Sàwùbónà Màmbà.	Mamba	Hello, Mamba.
Motsha	-------- Môtshà.	Motsha	Hello, Motsha.
Jones	-------- Jones.	Jones	Hello, Jones.
[ ]	-------- [ ].		

M-2

Mamba	Ỳébò, ngìbónà wèná Mamba.	Hello, Mamba.
Motsha	------------------- Motsha.	Hello, Motsha
Jones	------------------- Jones.	Hello, Jones.
[ ].	------------------- [ ].	

C-1

A:	Sawubona [Mamba].	Hello, Mamba.
B:	Yebo, ngibona wena [Motsha].	Hello, Motsha.

C-2

> C-2, C-3 and C-4 are variations of C-1. You can present these by taking the parts of both "A" and "B" yourself. Or, you may introduce these variations by taking the part of "B" as various students take the part of "A".

A:	Sawubona [Jones].	
B:	Yebo, [Smith].	Yes, [Smith].
	Or: Yebo.	

C-3

A:	Sawubona [Jones].	Hello, [Jones].
B:	Sawubona [Smith].	Hello, [Smith].

C-4

A: Sawubona

B. Yebo, sawubona.

C-5

After class greet at least five different people in siSwati. If you don't know the person or you have forgotten the name, you may substitute Nkhosi (sir/madam; lit: the name of the royal clan):

Sàwúbónà, Nkhôsì.

TO THE STUDENT

The /i/ in ngìbónà tends to be clearly pronounced by children, but not by adults; in fact, in normal speech it may completely disappear:

ǹg'bónà

In this case the /ng/ has become syllabic (that is, it is a consonant functioning as a syllable; note that the tone is now on the consonant).

The syllable /wu/ in sàwùbónà may be shortened:

sàw'bónà

An alternate form of sawubona is sakubona; both are used, without any difference in meaning.

Yebo (C-2) is indifferent and is used with people you don't know. Between friends, the names are usually used.

TO THE TEACHER:

Use the following phrases at the beginning and end of each class (without explaining them -- their meaning will become clear from your usage of them):

Sesikhatshi.	It's time (to begin).
Seningahamba.	You may go now.

Cycle 3 What's his family name?

M-1

Use pictures (taken with a polaroid camera) of the students and teachers for the following.

Mamba	WǎkáMàmbà.	Mamba	He's a Mamba.
Motsha	----Môtsha.	Motsha	
Jones	----Jones.	Jones	
	----[ ].		

C-1

T: Wăkábâní?

S: Waka[Mamba].

C-2

T: Uwakabani?

[Jones]: Ngiwaka[Jones].

T: Wakabani (pointing to some other member of the class)?

[Jones]: Waka[Smith].

M-2

Introduce M-2 and M-3 by demonstrating C-3 yourself.

Mamba	Mìné, ngìwákáMàmbà.	Me, I'm a Mamba.
Motsha	-------------Môtshà.	
Jones	-------------Jones.	
	-------------[ ].	

M-3

Zwane	Yèná, wǎkáZwánè.	Him, he's a Zwane.
Dladla	----------Dládlà.	
Smith	----------Smith.	
[ ]	----------[ ].	

C-3

A: (as a monologue) Mine, ngiwaka[Jones].
Yena, waka[Smith].

E-1

For pronunciation practice, repeat E-1 in cycle 1, using the family names of the Swazi teachers and the names of any other Swazis with whom the students have or will have contact.

ADVICE TO THE STUDENT:

When the teacher is asking for mimicry or production from some other student, instead of sitting idlely by, taking in the scene, you should be engaged in "silent mimicry" -- doing the same as the individual called upon, only silently (or in a very quiet whisper). Practice "silent mimicry" whenever you hear siSwati spoken (unless the situation demands audible participation) as an automatic reflex, both in class and out of class. "Silent mimicry" is a good way of using spare or potentially idle moments for getting all the practice you need for really mastering siSwati. Develop the "silent mimicry" habit early!

TO THE TEACHER:

Students may have trouble in both hearing and producing the rising glide on ẁá- in M-1. Comparing the following may at least help them to hear the difference.

ẁákáMàmbà	bákáMàmbà	(they are Mambas)
ẁákáMôtshà	bákáMôtshà	(they are Motshas)
ẁákáZwánè	bákáZwánè	(they are Zwanes)

Cycle 4 Leave-taking: Go well.

M-1

sala	Sálà kàhlé.	stay, remain	Stay well.
hamba	Hámbà kàhlé.	go, walk	Go well.

C-1

A: (departing) Sala kahle.

B: (remaining behind) Yebo, hamba kahle. Yes, go well.

M-2

Mamba	Sálà kàhlé, Màmbà.	Mamba	Stay well.
Motsha	----------, Môtshà.	Motsha	
Jones	----------, Jones.	Jones	
[ ]	----------, [ ].		

C-2

S: Sala kahle, [Mamba].

T: Yebo, hamba kahle [Jones].

M-3

Mamba	Hámbà kàhlé, Màmbà.	Mamba	Go well, Mamba.
Motsha	-----------, Môtshà.	Motsha	
Jones	-----------, Jones.	Jones	
[ ]	-----------, [ ].		

C-3

A: Sala kahle, [Mamba].

B: Yebo, hamba kahle, [Jones].

C-4

A: (to B who is walking away) Hamba kahle.

B: Yebo, sala kahle.

C-5

A: (as both A and B are departing) Hamba kahle.

B. Hamba kahle.

TO THE STUDENT:

Family names (M-2) are used in addressing older persons, persons who are strangers or to some extent unfamiliar, persons who are in positions of responsibility (so that a measure of respect is expected), and even friends or acquaintances of approximately the same age. Personal names may be used in addressing close friends or acquaintances, school companions, and children.

TO THE TEACHER:

Be sure to include the review of earlier lessons as a regylar part of the class hour, especially those that are in the even numbered track.

Cycle 5 What is this?
(Preceded by U.S. 1,3)

M-1

Teach the following by pointing to pictures or the actual objects.

Lìkhôfí.	Lélì lìkhôfí.	It's coffee.	This is coffee.
Lìphêphà.	Lélì lìphêphà.	It's paper.	

* * * * *

Sìkhwâmà.	Lésì sìkhwâmà.	It's a bag.	This is a bag.
Sìtfûphà.	Lésì sìtfûphà.	It's a thumb.	

C-1

Use the question in such a way that its meaning can be deduced from the situation. Be sure that the student is close enough to the object he is identifying so that it is appropriate to say "this is....." instead of "that is....".

T:	Ỳîní lénà?	What is this?
S:	Le[li] [lìkhôfí]. Or: [Lìkhôfí].	

M-2

Lùbîsì.	Lólù lùbîsì.	It's milk.	This is milk.
Lùlâtà.	---- lùlâtà.	It's cream.	
Lùsîbà.	---- lùsîbà.	It's a pen.	

C-2

T:	Ỳîní lénà?	
S:	[Lùbísì].	
T:	Lénà?	This?
S:	[Lùlâtà].	

C-3

T:	Yini lena?	
S:	[Sikhwama].	
T:	Lénà-ké?	And this?
S:	[Lusiba].	

C-4

T:	Yini lena?	
S:	(Doesn't answer; or, looks at the wrong objects.)	
T:	Lénà, yînî	This, what is it?
S:	[Sikhwama].	
T:	(not hearing the answer well) Yînî?	What
S:	[Sikhwama].	

C-5

Find out the siSwati words for the following during your next meal at the dining hall (using this question, of course!): dish, bread, salt.

TO THE STUDENT:

Many of the early cycles in Speaking siSwati contain language which is useful for social purposes. This cycle, however, gives a basic language tool which is extremely useful in "picking up" siSwati. Use this tool frequently (see C-5).

Perhaps you've noticed that the nouns in M-1 begin with li- or si- and those in M-2 begin with lu-. All nouns can be grouped into a number of classes, according to their prefix: li- (M-1), si- (M-1), lu- (M-2), um- (umfati, umbhedze, umkhono), iN- (inkhomo, indvodza, imbuti), bu- (busuku, bukhosi, buhle), ku- (kudla, kugula, kufika); there is one class of nouns that doesn't have a prefix (thishela, shukela, babe, make).

As can be seen from M-1 and M-2, there is agreement (concord) between a noun and the words which qualify it or which are in some other way closely connected to it. The learning of these noun classes, and the learning of the ways in which other words are connected to the various noun classes, will be spread out over many cycles, being introduced only as they are needed. So at this point, you need only to learn that leli goes with li- nouns (M-1) and lesi goes with si- nouns (M-1), and lolu goes with lu- nouns (M-2).

TO THE TEACHER:

Whenever a student does not know the name of a particular object, take the opportunity right then to teach him to say Angati (I don't know).

C-1 has a phrase which has not been previously taught in an M-phase. Occasionally it is necessary to introduce a new item in the C-phase which can be more easily learned as a part of a dialog than as part of an M-phase.

Cycle 6 Hello and goodbye (to more than one).
(Preceded by U.S. 8)

M-1

salani	S̀álánì kàhlé.	stay (you pl)	(You pl) stay well.
hambani	Hámbánì kàhlé.	go (you pl)	(You pl) go well.

C-1

A: Salani kahle.	(You pl) stay well.
B: Hamba kahle.	Go well.

C-2

A: Sala kahle.	Stay well.
B: Hambani kahle.	(You pl) go well.

M-2

Sàwúbónà.	Hello (to one person).
Sànībónà.	Hello (to more than one person; lit: We see you pl).

C-3

A: Sanibona.

Group: Yébò, sàwúbónà.

TO THE STUDENT

In M-1 the addition of the suffix -ni is used when speaking to more than one person:

Salani kahle.

Hambani kahle.

In M-2 this same form, -ni-, is used in place of -wu- to indicate that more than one person is being greeted:

Sanibona.

The use of -ni to indicate a command given to more than one person will be practiced with other verbs in a later cycle. In the meantime suffix when giving an instruction to the class and omits it when addressing an individual:

To the Class	To an individual	
Lalelani!	Lalela!	(Listen!)
Landzelani!	Landzela!	(Follow/imitate!)
Phindzani!	Phindza!	(Repeat!)
Thulani!	Thula!	(Be quiet!)
Tshanini[ ]!	Tshani[ ]!	(Say [ ]!)
Nggenani!	Nggena!	(Enter!)

TO THE TEACHER:

Insist on careful pronunciation of these sentences which are used constantly in social interaction. Bad pronunciation of these expressions which are used so frequently will be difficult to correct later. Insist on good pronunciation as you review cycles 1 and 3.

Cycle 7 Identification: Who is your teacher?

M-1

Review cycle 3.

M-2

1. Practice M-2 by having students repeat the full sentence after you. If any student has difficulty in repeating the whole sentence at once, use the technique of "backward build-up:"

Teacher:	... ngubani?	Student:	... ngubani?
T:	... wakho ngubani?	S:	... wakho ngubani?
T:	Thishela wakho ngubani?	S:	Thishela wakho ngubani?

(This technique should be used to "build-up" a student's skill whenever a sentence is too long to learn by simple mimicry.)

2. Test the students' ability to say the full sentence by giving them the cue word from the left-hand column and having them respond with the full sentence.

ngubani?	Thìshèlà wǎkhò ngùbànī́?	It is who?	Who is your teacher (lit: teacher your it is who?)
wakho	----------------------?	your	
thishela	----------------------?	teacher	

M-3

ngǔZwánè	Thìshèlà wǎmì ngǔZwánè	Zwane	My teacher is Zwane.
ngùShôngwé	--------------ngùShôngwé	Shongwe	
ngǔGúlè	--------------ngǔGule	Gule	
ngu[ ]	--------------ngu[ ]		

C-1

A: Thishela wakho ngubani?

B: Thishela wami ngu[Zwane].

Or: Ngu[Zwane].

C-2

A: Thishela wakho ngubani?

B: Thishela wami ngu[Zwane]. Wakho-ke?	My teacher is [Zwane]. And yours (lit: Yours then?)

A: Ngu[Shongwe].

M-4

waJones	Thìshèlà wǎJones ngùbàní?	of Jones	Who is Jones' teacher?
waSmith	-------- wǎSmith -------?	of Smith	
wa[ ]	-------- wǎ[ ] -------?	of [ ]	

* * * * *

wakho	--------wǎkhò ----------?	your	
wakhe	--------wâkhè ----------?	his	Who is his teacher?

M-5

waJones	Thìshèlà wǎJones ngǔZwánè.	of Jones	Jones' teacher is Zwane.
waSmith	-------- wǎSmith --------.	of Smith	

* * * * *

Thishela wa[ ] ngu[ ].

C-3

A: Thishela wa[Jones] ngubani?

B: Thishela wa[Jones] ngu[Zwane].

Or: Ngu[Zwane].

TO THE STUDENT:

In siSwati the possessive pronoun comes after the noun, rather than before it, as in English:

thishela wami	my teacher
thishela wakho	your teacher
thishela wakhe	his teacher

Alternate sentence orders are possible, without any significant difference in meaning:

M-2, M-3, M-4, M-5	Alternates
Thishela wakho ngubani?	Ngubani thishela wakho?
Thishela wami nguZwane.	NguZwane thishela wami.
Thishela waJones ngubani?	Ngubani thishela waJones?
Thishela waJones nguZwane.	NguZwane thishela waJones.

The /u/ in ngubani may disappear completely in normal or rapid speech: ng'bani; cf. ngibona which reduces to ng'bona in cycle 2.

TO THE TEACHER:

When using classroom phrases (see note on 1-3), be certain to 1) limit the number to those which are absolutely essential (too many will only confuse the student), and 2) use the phrases in such a way that their meaning becomes clear from usage (without further explanation or translation).

Whenever English is spoken in class, remind students to use siSwati:

Khuluma siSwati.	Speak in siSwati.

Admonish late students with:

Linga kufika ngesikhatshi.	Try to arrive on time.

Cycle 8 Greetings: How are you?

M-1

ni-	Nìnjâní?	you (pl)	How are you (pl) (lit: You are how)?
u-	Ùnjâní?	you	How are you?
ku-	Kúnjâní?	it	How are you (lit: It is how)?

M-2

Ngi-	Ngìsékhòná	I	I'm still here.
Si-	Sìsékhòná	wc	We (the family) are still here.

C-1

A: Kunjani?

B: Ngisekhona.

C-2

A: Sawubona [Jones].

B: Sawubona [Smith].

A: Kunjani?

B: Ngisekhona.

C-3

A: Ninjani?

B: Sisekhona.

M-3

Ngi-	Ngìngévà wèná.	I	What about you (lit: I can hear about you)?
Si-	Sì-----------.	we	

C-4

A:	Kunjani?	
B:	Ngisekhona. Ngingeva wena.	I'm still here. What about you?
A:	Ngisekhona.	

C-5

A: Ninjani?

B: Sisekhona. Singeva wena.

A: Sisekhona.
Or: Ngisekhona.

TO THE STUDENT

In C-3 the plural prefix ni- (you - pl) is used instead of the singular prefix u- (you) even though only one person is addressed. The question (and the response to it) applies to the family and friends as well as to the individual addressed.

The expression singeva wena in M-3 is the potential form of the verb used as an idiom:

Subj Pron	+ Potential	+ Verb
si	ng(a)	eva

The use of the potential will be practiced in later cycles.

Inquiries about well-being are generally made to acquaintances rather than strangers (though one can "make conversation" in this way with strangers).

TO THE TEACHER:

If there is time, you can teach Kulungile as an alternative response in C-1:

A: Kunjani?

B: Kulungile. Okay.

Cycle 9 I mean you.

(Proceded by U.S. 10)

M-1

Present C-1 as a monolog before practicing the following. Be sure to substitute the actual names of students for the ones used here.

Smith	Yènά ngùSmith.	Him, he's Smith.
Brown	--------Brown.	
[ ]	--------[ ].	

C-1

A: (To [Jones]) Wènά ùngù[Jones].
Yènά (pointing) ngù[Smith].
Yènά (pointing) ngù[Brown].

M-2

Present C-2 as a monolog before having each student practice the sentence by which he can identify himself. Use tshani in teaching this sentence:

T: (to Jones) Tshani: Mine ngingu [Jones].

C-2

A: Mìné ngìngù[Mâmbà].
Wènά (pointing) ùngù[Smith].
Yènά (pointing ngù[Brown].

M-3

Demonstrate C-3 by taking both parts yourself.

mine	Ùshò mìné?	me	Do you mean me?
yena	---- yènά?	him/her	----------- him?
Jones	---- Jones?		----------- Jones?
[ ]	---- [ ]?		

C-3

T:	[Smith], ẁótà làphà.	[Smith], come here.
[Smith]:	Ùshò mìné	
T:	Ngìshò wènά. Ẁótà làphà.	I mean you. Come here.

C-4

T:	[Smith], wota lapha.	
[Smith]:	Usho mine?	
T:	Cha, ngisho [Brown].	No, I mean [Brown].

M-4

> Demonstrate C-5 as a monolog before practicing the following.

liMelika	Wena uliMelika.	American	You, you're an American.
liSwati	------liSwati.	Swazi	

* * * * *

indvodza	Wena uyindvodza.	man	You, you're a man.
umfati	------ngumfati.	woman	

C-5

A: Mine ngi[liSwati].
Wèna (pointing) u[liMelika].

Cycle 10 Where are you coming from?

M-1

> Before teaching M-1, demonstrate C-2.
>
> Practice the full form first, then the reduced form:
>
> Ngiphum'esitolo.

esitolo	Ngìphúmá	ésítôlò.	(from) the store	I'm coming from the store.
esikolweni	--------	ésíkólwènì.	(from) school	
eposini	--------	épósìnì.	(from) the post office	
ekhaya	--------	ékhâyà.	(from) home	
eRockville	--------	eRockville.	(from) Rockville	

C-1

T: Ùphúmàphí?

S: Ngìphúmá [ésítôlò].
Or: Ésítôlò.

C-2

A: Sawubona [Smith].

B: Yebo [Jones].

A: Uphumaphi?

B: Ngiphuma [esitolo].

C-3

A:	Sawubona [Smith].	
B:	Yebo [Jones].	
A:	Uphumaphi?	
B:	Ngiphuma [esitolo]. Wena uphumaphi? Or: Wèná-à?	I'm coming from the store and you, where are you coming from? Or: You?
A:	Ngiphuma [ekhaya].	

C-4

A: Uphumaphi?

B: Ngiphuma [esitolo].

A: (not hearing well) Kûphí? Where?

B: [Esitolo].

TO THE STUDENT

When two people know each other well, the question "Uphumaphi?" may be used as an informal greeting (as in C-1).

TO THE TEACHER:

In these materials *Rockville* (M-1) stands for whatever town is near enough to the training program to be visited frequently by students (for shopping and other purposes); so, substitute the name of a local town wherever Rockville occurs.

In English "uh" is a common way to hesitate or pause within an utterance while thinking of how to go on. By now some of the students are probably introducing this English hesitation form into their siSwati efforts. Since this is *not* the siSwati way of hesitating, and since it *is* necessary for everybody to hesitate at one time or another, teach them to use the siSwati hesitation form "ee-" rather than the English "uh". This can either be done by taking some of the drill materials (M-phases) and deliberately introducing "ee-" for students to mimic, or it can be done by giving students the correct siSwati form each time they introduce the English "uh" into their siSwati productions.

Cycle 11 What is "ipenseli?"
(Preceded by U.S. 14)

M-1

Review cycle 5. Teach the students to respond with Ngìkhóhlîwè (I have forgotten) for items they don't remember.

C-1

T: Ỳîní lénà?

If the student remembers:	If the student does not remember:
S: [Sìkhwâmà.]	S: Séngìkhòhlìwè. (I have already forgotten.)
	T: Búkà! Le[si] [sikhwama] (pointing). Tshánì: [síkhwâmà].
	S: [Síkhwâmà].

M-2

ipenseli	Yiní "ípénsèlì?"	pencil	What is "a pencil?"
insipho	---- "ínsìphò?"	soap	
insingo	---- "ínsìngò?"	razor	

C-2

Use the actual objects to practice the following.

T:	Ngiphe [ipenseli]	Give me a pencil.
S:	Yini ["ipenseli"]?	
T:	(pointing) Lena["yipenseli"]. Or: Ngulena. Or: ["A pencil"].	This is a pencil. It is this (thing).

M-3

Note that the nouns all have the same tone pattern. Insist that students say these tones correctly.

líwáshì	Yi̋ní "líwáshì?"	watch	What is "a watch"?
líkámò	---- "líkámò?"	comb	
sítúlò	---- "sítúlò?"	chair	
síbúkò	---- "síbúkò?"	mirror	
íshókì	---- "íshókì?"	chalk	
íséntì	---- "íséntì?"	cent	

C-3

T: Ngiphe [liwashi].

S: Yi̋ni "liwashı?"

T: (pointing) [Lelí] [liwashi].
Or: Ngu[leli].
Or: ["A watch"].

TO THE STUDENT:

Two useful language learning "tools" are introduced in this cycle:

Séngìkhòhlìwè. (I've already forgotten.)
Yiní [" "]? (What is [" "]?)

Everybody sooner or later has need of sengikhohliwe; don't hesitate to use it when necessary. Both of these "tools" can be very useful in getting help when you interact with Swazis in casual circumstances (out of class). Ultimately much of your siSwati will be learned in such circumstances, so master these "tools" early.

TO THE TEACHER:

When it suits, use phendvula to instruct a student to answer a particular question:

Jones, phendvula: [Yini-le?]. (Jones, answer: [What is it?])

Cycle 12 Where are you going?

M-1

Practice the full form first, then the reduced form:

Ngiy' esitolo.

esitolo	Ngìyà ésítôlò.	(to) the store	I'm going to the store.
ekhaya	----- ékhâyà.	home	
esikolweni	----- ésík'ólwènì.	(to) school	
eposini	----- épósìnì.	(to) the post office	
eRockville	----- eRockville.	(to) Rockville.	

C-1

T: Ùyàphí? Where are you going?

S: Ngiy' [esitolo].
Or: [Esitolo].

C-2

A: Uyaphi?

B: [Esitolo].

A: (not hearing well) Kùphí?

B: [Esitolo].

C-3

A: Uyaphi?

B: Ngiy' [esitolo]. Wèná-à? (Or: Wèná-kê?)

A: Ngiy'[ekhaya].

C-4

A: Uphumaphi?

B: Ngiphum' [ekhaya]

A: Uyaphí?

B: Ngiy' [esitolo].

C-5

A: Sawubona.

B: Sawubona. Kunjani?

A: Ngisekhona. Ngingeva wena.

B: Ngisekhona. Uphumaphi?

A: Ngiphum' [esitolo]. Wena, uphumaphi?

B: Ngiphum' [ekhaya]. Uyaphi?

A: Ngiy' [esikolweni]. Wena, uyaphi?

B: Ngiy' [eposini].

TO THE STUDENT:

In addition to its literal meaning (Where are you going?) "Uyaphi?" has an idiomatic meaning: What is your business?

While both kuya and kuhamba are used in the sense of "to go," note this important difference:

a) With kuya a destination must be specified:
Ngiya kaManzini. (I'm going to Manzini.)

b) With kuhamba a destination is not specified:
Ngiyahamba. (I'm going.)
(Do not say: Ngiyahamba kaManzini.)

Note this difference in this conversation:

A: Ngiyahamba

B: Uyaphi? (One cannot ask uhambaphi?)

A: Ngiya [esitolo].

Cycle 13 What do you want?

M-1

Demonstrate C-1 before practicing the following as responses to the question, ufunani? The following nouns all have the same tone pattern, so it should be easy for students to say them correctly.

líwáshì	Ngìfúná líwáshì.	watch	I want a watch.
líkámò	------- líkámò.	comb	
síbúkò	------- síbúkò.	mirror	
íshókì	------- íshókì.	chalk	
líswídì	------- líswídì.	candy	

C-1

T: Ùfúnàní? — What do you want (lit: you want what)?

S: Ngìfúná[Líwáshì].
Or: [Líwàshì].

T: Nâ[lì].

M-2

Note that the tone pattern on each of the nouns here is different.

líkhòfí	Ngìfúná líkhòfí.	coffee	I want coffee.
lítíyà	------- lítíyà.	tea	
lúbîsì	------- lúbîsì.	milk	

C-2

T: Ùfúnàní?

S: Ngìfúná [líkhòfí].
Or: [Líkhòfí].

T: [Nâlí].

To the student: At your next meal you will need to select your drink in siSwati; so be sure you know the word for your favorite beverage.

TO THE TEACHER:

One of the siSwati teachers should serve the beverages at the next meal in the cafeteria, asking each student "Ufunani?" Students who cannot answer properly in siSwati should be given water!

E-1 (′// ^)

Have the students mimic as follows, paying special attention to the pronunciation of the tones:

1) Group 1.
2) Group 2.
3) Pairs of words from both groups:

T: líwáshì
S: líwáshì

T: lísôndvò
S: lísôndvò

Make certain that students do not put a falling tone (^) on the second syllable of the words in group 1.

1. high-high-low	2. high-fall-low
líwáshì	lísôndvò
lítíyà	lúsîbà
sítúlò	sítôlò
sípúnù	síkhûlù
síkhíyà	síkhwâmà
sítémbù	ékhâyà
síbíndzì (quiet person)	síbîndzì (liver)
lípósì	líbîtò
lúswáyì	lúbîsì

Test the tone production of individual students by having them mimic words from both groups given at random.

For students who find it difficult to distinguish between these two tone patterns, demonstrate the difference by humming:

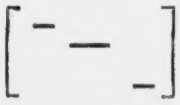
T: líwáshì, ḿ - ḿ - m̀
lísôndvò, ḿ - m̂ - m̀

For those who have difficulty in making the difference, give them the tone pattern to mimic by humming:

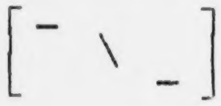
T: líwáshì, ḿ - ḿ - m̀
S: ḿ - ḿ - m̀
T: lísôndvò, ḿ - m̂ - m̀
S: ḿ - m̂ - m̀

Some teachers have found it useful to diagram the tone patterns on a blackboard:

líwáshì



lísôndvò



The various tone levels and glides can also be demonstrated with the hand while saying the word (with motions similiar to diagrams on the blackboard).

Cycle 14 Come in.

M-1

Demonstrate C-1 before practicing M-1.

Jones	Ǹggénà Jones.	Jones	Come in, Jones.
Smith	------ Smith.	Smith	
[ ]	------ [ ].		
wènà wékúnênè	------ wènà wékúnênè.	sir/madam	

C-1

First take the part of A, while various students take the part of B in turn. Then teach them the response "ngimi:"

Teacher: Ngubani?
Student: Ngimi.

After this, take the part of B while students take the part of A.

A:	(Knocks at the door of B.)	
B:	Ngùbàní?	Who is it?
A:	Ǹgímì.	It's me.
B:	Ǹggénà [Jones].	

M-2

Demonstrate C-2 before practicing M-2.

Jones	NgìngùJones.	Jones	I'm Jones.
Smith	------Smith.	Smith	
[ ]	------[ ].		

C-2

T:	(Knocks at the door of B.)	
S:	Ngubani?	
T:	Ngimi.	It's me.
S:	Ùngùbàní? Or: Ǹgúwè ùngùbàné?	Who are you (lit: you are who)?
T:	Ngingu[Jones].	I'm Jones.
S:	Nggena [wena wekunene].	Come in, sir.

C-3

Repeat C-1 and C-2 with the first line as follows:

A:	(outside the house of B) Ee ekhaya!	Hello (lit: at home).

C-4

S:	(approaching a household group) Sanibona, ekhaya.	Greetings, household.
T:	Sibona wena, nkhosi.	Greetings, sir.

TO THE TEACHER:

Although a certain amount of review has been built into this course, the main task of review is left to the teacher. Review should be a regular part of every class period.

Use the following phrases to call for a review of cycles 2 and 4:

[Jones], bingelela [Smith].	[Jones], greet [Smith].
[Jones], valelisa [Smith].	[Jones], bid [Smith] goodbye.

Cycle 15 Give me coffee.

M-1

Use objects or pictures for teaching the following. Note that the nouns all have the same tone pattern.

síkhwâmà	Ngìphé síkhwâmà.	bag	Give me a bag.
ínsîmbì	------ ínsîmbì.	iron	
lúbîsì	------ lúbîsì.	milk	
lúsîbà	------ lúsîbà.	pen ("feather")	

C-1

Have students take the parts of A and B.

A: Ngìphé [síkhwâmà].

B: (Gives the article requested.)

C-2

T: Ufunani?

S: Ngiphe [síkhwâmà].

T: Na[si]. Here it is.

C-3

Obtain pictures (or the actual objects) of the following for use in this cycle: síkhâlì (spear), lúkhûnì (firewood), íntfôngà (fighting stick).

T: Ngìphé [lísôndvò].

S: Ỳîní ["lísôndvò"]?

T: Lélì [lìsôndvò].

C-4

Use pictures (or the actual objects if you wish) to suggest the following responses to students:

likhofi (coffee), litiya (tea), lubisi (milk).

T: Ufunani?

S: Ngìphé [líkhòfí]

T: Nâlí.

E-1

Review E-1 of cycle 13.

Use the words below as follows:

1. Read the pairs of words in the two groups for contrast.
2. Give a "same-different" drill:

   T: síkhwâmà, síkhwâmà

   S: same

   T: lúbîsì, lùbîsì

   S: different

   etc.
3. Have students listen to the first syllable of these words, identifying them as "high" or "low":

   T: síkhwâmà

   S: "high"

   T: lùbîsì

   S: "low"

   etc.
4. Have students mimic your pronunciation (as was done in E-1 of cycle 13).

1. high-fall-low		2. low-fall-low	
síkhwâmà	(bag)	sìkhwâmà	(it's a bag)
lúbîsì		lùbîsì	
lúsîbà		lùsîbà	
ínsîmbì		yìnsîmbì	
lísôndvò		lìsôndvò	
sítôlò		sìtôlò	

Cycle 16 Where is he going?

M-1

Jones	Jones úyâphí?	Jones	Where is Jones going?
Smith	Smith ------?	Smith	
[ ]	[ ] ------?		

M-2

esitolo	Jones úy' ésítôlò.	(to) the store	Jones is going to the store.
ekhaya	--------- ékhâyà.	home	
esikolweni	--------- ésíkólwènì.	(to) school	
eposini	--------- épósìnì.	(to) the post office	
eRockville	-------- eRockville.	(to) Rockville	

C-1

A: [Jones] uyaphi?

B: [Jones] uy' [esitolo].
Or: Uy' [es'tolo].

M-3

Be sure that students can hear and produce the tone difference on u- in each of the groups below.

1. you		2. he/she	
Wèná ùyàphí?		Yèná úyàphí?	
Wèná ùphúmàphí?	(you, where are coming from?)	Yèná úphúmàphí?	(Him, where is he coming from?)

* * * * *

Wèná ùyàphí?	Jones ùyàphí?
Wèná ùphúmàphí?	Jones úphúmàphí?

* * * * *

Wèná ùy' és'tôlò.	Yèná úy'és'tôlò.
Wèná ùphúm'és'tôlò.	Yèná úphúm' és'tôlò.

* * * * *

1. you (Contd.)	2. he/she (Contd.)
Wena uy' es'tolo.	Jones uy' es'tolo.
Wena uphum' es'tolo.	Jones uyaphum' es'tolo.

* * * * *

Ùyàphí?	Úyàphí?
Ùphúmàphí?	Úphúmàphí?

C-2

A:	Wena uyaphi?	You, where are you going?
B:	Ngiy' [es'tolo].	
A:	Yena uyaphi? Or: Yena-ke?	Him, where's he going? Or: And him?
B:	Uy' [eposini].	

C-3

A:	Jones uphumaphi?	Where is Jones coming from?
B:	Uphuma [es'tolo].	He's coming from [the store].

C-4

Repeat C-2 using phuma in place of ya.

C-5

Teach the use of Angati (I don't know) as answers in C-1 and C-3:

T:	Jones uyaphi?	
S:	Angati.	I don't know.

C-6

Use Kûphí? in C-1 and C-3 to have information repeated.

S:	Jones uyaphi?	
T:	Uy' [es'tolo].	
S:	Kûphí?	Where?
T:	[Es'tolo].	

Cycle 17 A wheel. // It's a wheel.

(Preceded by U.S. 15)

M-1

Use objects (or pictures) for teaching the following. Note that all the nouns have the same tone pattern.

Lìsôndvò.	Lélì lìsôndvò.	It's a wheel.	This is a wheel.
Sìkhâlì.	Lésì sìkhâlì.	It's a spear.	This is a spear.
Yìntfôngà.	Lénà yìntfôngà.	It's a fighting stick.	
Lùkhûnì.	Lólù lùkhûnì.	It's fire wood.	

C-1

T: Ỳîní lénà?
Or: Ỳîní-lé?

S: [Lélì lìsôndvò].
Or: [Lìsôndvò].

M-2

C-2 requires that students be able to produce a high tone or a low tone on the initial syllable of the following words. Practice the following, using the same steps as were used in E-1 of cycle 15.

1. Ufunani?	2. Yini-le?
síkhwâmà	Sìkhwâmà
síkhâlì	Sìkhâlì
lúsîbà	Lùsîbà
lúbîsì	Lùbîsì
lísôndvò	Lìsôndvò

C-2

T: Yini-le? What is this?

S: [Sìkhwâmà].

T: Ufunani?

S: (referring to one of the five objects)
[Lúbîsì].

Test-1 (noun // copula)

1. Provide each student with a copy of this test, folded so that the answer section is not visible during the test.
2. Pronounce each word or sentence twice, with a slight pause between each pronunciation. Students should mark their sheets according to the instructions below.
3. Have students unfold their sheets and check the answers. Pronounce again those items which were not heard correctly.

Instructions:

Write the omitted syllable and its tone (high or low) in the spaces provided. The presence of a low tone on these particular syllables signals the copula ("be") construction: "it's a [ ]".

1. ___khwâmà
2. ___bîsì.
3. ___sîmbì.
4. ___tfôngà
5. ___sôndvò.
6. Lélì ___sôndvò.
7. Ngìfúná ___sôndvò.
8. Lésì ___khâlì.
9. Lólù ___khûnì.
10. Ngìfúná ___khûnì.
11. Ngìfúnà __bîsì.
12. Ngìphé ___bîsì.
13. Ngìphé ___sôndvò.
14. ___sôndvò
15. ___sîbà.
16. Lólù ___sîbà.
17. Ngìphé ___sîbà.
18. Ỳîní "___sîbà?"
19. Ngìfúná ___sîbà.
20. Ỳîní "___bîsì?"
21. ___bîsì
22. Lólù ___bîsì.

Fold to here

1. síkhwâmà
2. Lùbîsì.
3. Yìnsîmbì.
4. Íntfôngà
5. Lìsôndvò.
6. Lélì lìsôndvò.
7. Ngìfúná lísôndvò.
8. Lésì sìkhâlì.
9. Lólù lùkhûnì.
10. Ngìfúná lúkhûnì.
11. Ngìfúnà lúbîsì.
12. Ngìphé lúbîsì.
13. Ngìphé lísôndvò.
14. lísôndvò
15. Lùsîbà.
16. Lólù lùsîbà.
17. Ngìphé lúsîbà.
18. Ỳîní "lúsîbà?"
19. Ngìfúná lúsîbà.
20. Ỳîní "lúbîsì?"
21. lúbîsì
22. Lólù lùbîsì.

Cycle 18 Good morning.

C-1

To the student: The following may be used as a greeting in the morning.

A: Kúsílè. Or: Kusile [Jones].	Good morning (lit: it has risen).
B: Kúsílè. Or: Kusile [Smith].	

C-2

The following is a variation to C-1 of cycle 8; review that cycle, if necessary.

A: Kúnjâní?	How are you (lit: it is how)?
B: Kúlúngìlè.	Okay (lit: it is right.)

C-3

A: Sawubona, wena wekunene.

B: Yebo, ngibona wena.

A: Kunjani?

B: Kulungile.

C-4

Demonstrate the following by taking both parts yourself; then teach students to say Kunjani kuwe?

A: Kunjani?	
B: Kulungile. Kúnjâní kûwè? (Or: Kunjan' ku'u?)	Okay. And how are you (lit: it is how to you)?
A: Kulungile.	

TO THE STUDENT:

The prefix ku- is a subject pronoun meaning "it," which is attached to verbs:

kusile (C-1)	it has risen
kulungile (C-2)	it has become right

TO THE STUDENT: (Contd.)

to question words:

kunjani? (C-2)	it is how?
kuphi? (Cycle 10)	it is where?

to places:

kuseChicago	it is Chicago
kuseposini	it is the post office

to adverbs:

kusekuseni	it is morning
kunjalo (U.S., Cycle 32)	it is thus

and to adjectives:

kuhle	it is good

Cycle 19 What is your family name?

M-1

Review cycle 1 before demonstrating C-1 and practicing M-1 and M-2.

sakabani?	Sǐbòngò sákhò sǎkábânǐ?	whose household?	What is your family name?
sakho	----------------------?	your	
sibongo	----------------------?	family name	

M-2

Mamba	Síbòngò sámì sǎkáMàmbà.	Mamba	My family name is [Mamba].
Smith	-----------------Smith.	Smith	
Jones	-----------------Jones.	Jones	
[ ]	-----------------[ ].		

C-1

A: Sibongo sakho sakabani?

B: Sibongo sami saka[Jones].
Or: Saka[Jones].

C-2

A and B: EXCHANGE GREETINGS

A: Sibongo sakho sakabani?

B: Sibongo sami saka[Jones].
Sakho-ke? And yours?

A: Saka[Smith].

M-3

Teacher	Response
Sibongo sami sakaMamba.	SakaMamba sibongo sami.
-----------------Jones.	----Jones ------------.
-----------------Smith.	----Smith ------------.
-----------------[ ].	----[ ] ------------.

M-4

Mamba, Mabuza	SakaMamba sibongo sami, hhayi Mabuza.	Mamba, Mabuza	My name is Mamba, not Mabuza.
Jones, Johnson	----Jones ------------, ----- Johnson.		
Smith, Smart	----Smith ------------, ----- Smart.		
[ ], [ ]	----[ ] ------------, ----- [ ].		

C-3

A:	Sibongo sakho sakabani?	
B:	Saka[Jones].	
A:	(Misunderstanding) Yebo-ke [Johnson].	Oh yes (lit: yes, then) [Johnson].
B:	Saka[Jones] sibongo sami, hhayi [Johnson].	My name is [Jones] not Johnson.

After the above has been mastered, teach students to make the following responses:

A:	Cola sisi. Or: Cola bhuti.	Excuse (me), sister. Excuse (me), brother.
B:	Akunandzaba.	It doesn't matter.

TO THE STUDENT:

Every Swazi belongs to the clan of his father; the name of the clan is his sibongo, or family name. It is believed that the members of a particular clan are all descended from a single ancestor; hence they tend to treat each other as relatives (e.g., members of the same or closely related clans may not marry). (A list of Swazi family (clan) names is given in the appendix.)

The Swazi use the sibongo, or family name, more extensively than we use the surname in English. Perhaps most important is the use of the sibongo rather than the libito (first name) in introductions; while first names (libito) are exchanged in English when strangers meet, in Swazi society it is the exchange of the family names (tibongo) which is important when meeting strangers; the use of the libito is limited to schools, family, close friendships, etc. The sibongo is used as a term of address (in conversations), as a response when receiving a gift (instead of "thank you"), etc. (These further uses of the sibongo will be introduced in later cycles.)

For each sibongo there is an oral praise-poem (sinanatelo) in which some of the clan history and heroics are depicted. The first word of this praise-poem, or some other word, is often used in place of the sibongo (as a sort of alternate family name), especially when a compliment is intended. The term sinanatelo is applied to a word (or any portion) of the praise-poem used as a name, as well as to the entire poem. Examples of the full sinanatelo (praise-poem) will be introduced later; examples of sinanatelo used as names are found in the appendix with the sibongo/tibongo.

If one wishes to address a stranger with respect, the sibongo of the royal clan may be used: Nkhosi.

Members of the royal clan are commonly referred to by their sinanatelo (Dlamini) rather than by their sibongo (Nkhosi).

(For further information about Swazi clans, see H. Kuper, An African Aristocracy, pp 110-116.)

In M-4 hhayi is an interjection used to express strong objection or negation.

Cycle 20 How are you this morning?

M-1

Demonstrate C-2 before teaching the following.

Jones	Ùvúká njâní Jones?	Jones	How are you (this morning), Jones? (lit: How do you get up, Jones?)
Smith	----------- Smith?		
[ ]	----------- [ ]?		

M-2

vuka	Ngìyàvúkà.	get up, rise	I'm fine. (lit: I'm getting up.)
hamba	Ngìyàhámbà.	walk, go	
bonga	Ngìyàbòngà.	praise, thank	

C-1

A: Uvuka njani [Jones]?	How are you, Jones?
[Jones]: Ngiyavuka.	I'm fine.

C-2

A: Kúsílè [Jones].

B: Kúsílè [Brown].

A: Ùvúká njâní?

B: Ngiyavuka.

M-3

Singeva	Sìngévà wèná.	we can hear	We can hear about you.
Ngingeva	Ngìngévà wèná.	I can hear	I can hear about you.

C-3

A: Uvuka njani [Jones]?	
[Jones]: Ngiyavuka, ngingeva wena.	I'm fine. How about you?
A: Ngiyavuka. Or: Námì, ngìyàvúkà.	Or: Me too, I'm fine.

C-4

S: Kusile.

T: Kusile.

S: Uvuka njani?

T: Ngiyavuka, ngingeva wena.

S: Nami, ngiyavuka.

T: Ngùlókúhlè-ké lòkò. That's nice.

C-5

To the student: Wake up one of your classmates tomorrow (or one of the succeeding mornings) with the following.

A: Sékúsílè, vúkà. It's already morning, get up.

TO THE STUDENT:

Nami in C-3 is a form of the emphatic pronoun. See page 26-2 for the other pronouns in this set.

Cycle 21 His name is Mabuza.
(Preceded by U.S. 22)

M-1

Review cycle 19.

Introduce M-1 by the following monolog:

T: Mine sibongo sami saka[Mamba].
Wena (pointing) sibongo sakho saka[Jones].
Yena (pointing) sibongo sakhe saka[Smith].

Smith	Sibongo sakhe sakaSmith.	His surname is Smith.
[ ]	------------------[ ].	

C-1

T: Sibongo sakhe sakabani? What is his surname?

S: Sibongo sakhe saka[Smith].
Or: Saka[Smith].

M-2

Teacher	Response	
Sibongo sakhe sakaMamba.	Sibongo sakhe sakaMamba yini?	(Is his surname Mamba?)
-----------Jones.	---------------- Jones ----?	
-----------[ ].	---------------- [ ] ----?	

C-2

T: Sibongo sakhe saka[Jones]?

S: Ngiso.	It is.
Or: Akusiso.	Or: It is not.

C-3

Reference may be made either to members of the class or to pictures of people who are known.

A: (pointing) Sibongo sakhe saka[Jones].	
B: Ngiso.	It is.
Or: Akusiso. Saka[Smith] sibongo sakhe.	Or: It's not. His surname is Smith.

E-1

People usually don't like to have their names mispronounced. Students should therefore make a special effort to mimic the tones (as well as the consonants and vowels) of these siSwati family names correctly.

Have students mimic as follows:

1) Group 1.
2) Group 2.
3) Pairs of words from Groups 1 and 2.
4) Group 3.
5) Pairs of words from Groups 1 and 3.
6) Pairs of words from Groups 2 and 3.

1. low-high-low	2. low-fall-low	3. low-low-low
Màbúzà	Kùnênè	Màbàsò
Màsínà	Mànânà	Lùkhèlè
Màlíngà	Màlâzà	Vìlànè
Gìníndzà	Sìtshêbè	
Gàmédzè		

E-2

Have students mimic the names of all of the teachers and any other Swazis with whom they have had (or will have) contact during the training program. Demand careful pronunciation, especially of the tones.

Test-1

Follow the usual procedures in giving this test.

Instructions:

Write high (´), fall (^), or low (`) on the unmarked vowels below.

1.	Màbuzà	1.	Màbúzà
2.	Mànanà	2.	Mànânà
3.	Màlingà	3.	Màlíngà
4.	Màlazà	4.	Màlâzà
5.	Sìtshebè	5.	Sìtshêbè
6.	Màsinà	6.	Màsínà
7.	Màbasò	7.	Màbàsò
8.	Màbuzà	8.	Màbúzà
9.	Màbasò	9.	Màbàsò
10.	Màlazà	10.	Màlâzà
11.	Lùkhelè	11.	Lùkhèlè
12.	Gìnindzà	12.	Gìníndzà
13.	Kùnenè	13.	Kùnênè
14.	Vìlanè	14.	Vìlànè
15.	Gàmedzè	15.	Gàmédzè
16.	Sìtshebè	16.	Sìtshêbè
17.	Màsekò	17.	Màsékò
18.	Lùkhelè	18.	Lùkhèlè
19.	Kùhlasè	19.	Kùhlásè
20.	Màvusò	20.	Màvúsò

Fold to here

Cycle 22 Where are you from?

M-1

Demonstrate C-1 before practicing the following.

eChicago	Kîtshì kùséChicago.	Chicago	I'm from [Chicago].
eBoston	---------seBoston.		
eTexas	---------seTexas.		
eNew Mexico	---------seNew Mexico		
e[ ]	---------se[ ].		

C-1

Be sure to do the first part of C-1 with several of the students before including the second part.

T:	Kîní kùkûphí?	Where are you from/where is your home?
S_1:	Kîtshí ku[seChicago].	

* * * * *

T:	Kîní-kè?	And you (lit: at yours then)?
S_2:	Ku[seBoston].	From Boston.

M-2

Demonstrate C-2 before practicing the following.

eNew York	Kûbò kùséNew York.	New York	He/she's from [New York].
eDetroit	-------seDetroit.		
eMbabane	-------seMbabane.		
eSteki	-------seSteki.		
kaManzini	-------kaManzini.		
kaHlatshi	-------kaHlatshi.		

C-2

In addition to members of the class, C-2 can be applied to other members of the training program (including especially the Swazi teachers).

T: Kubo [Jones] kukuphi?

S: Kubo ku[seChicago].
Or: Kuse[Chicago].

* * * * *

T: Kubo-ke? And him?

S: [KuseBoston].

M-3

kini	Kini kukuphi?	at yours	Where are you from?
kubo	Kubo -------?	at his/hers	Where is he/she from?
kubo Jones	Kubo Jones--------?	at Jones'	Where is Jones from?
kubo Mamba	Kubo Mamba--------?	at Mamba's	Where is Mamba from?
kubo[ ]	Kubo [ ]--------?	at [ ]'s	Where is [ ] from?

C-3

A: Kini kukuphi?

B: [KuseChicago].

A: Kubo [Jones] kukuphi?

B: [KuseBoston].

C-4

A and B are strangers, meeting for the first time.

A: Sawubona wena wekunene.

B: Sawubona nkhosi.

A: Uwakabani?

B: Ngiwaka[Jones].

A: Mine ngiwaka [Smith].
Kini kukuphi?

B: Ku[seChicago]. Kini-ke?

A: Ku[seBoston].

TO THE STUDENT:

Note that the set of pronouns introduced in this cycle has plural forms but is used for a single individual as well as for more than one person:

kîtshì	(of tshine, we)	at mine/ours
	(kitshi kuseMelika.	I am/we are from America.)
kînì	(of mine, you-pl)	at yours/yours (pl)
	(kini kuseMelika.	you/you-pl are from America.)
kûbò	(of bona, they	at his/hers/theirs
	(Kubo kuseMelika.	He is/they are from America.)

The literal meaning of *Kitshi kuseMelika* is "at ours, it is Chicago."

When the locative prefix (e-) is immediately preceded by *ku*-, an /s/ automatically is introduced to keep the two vowels separate:

ku- + eChicago becomes kuseChicago

In C-4, *wena wekunene* is used in place of a person's name; this is a polite way of addressing anyone. Similarly, *Nkhosi* (the name of the royal family) is used as a respectful way of addressing a person. Both terms can be translated as "sir/madam."

Usually in siSwati two vowels do not occur next to each other (except in careful speech); one of the few exceptions, even for rapid speech, is *liolintji* in M-3.

Cycle 23 Pronouncing n // ng // ngg

P-1

To the student: The sound represented by ng in English sing is also found in SiSwati, but there it can begin a word, whereas in English it can only end a syllable.

To the teacher: Have the students mimic the words below. If some students cannot pronounce the /ng-/ at all, try having them take an English phrase like "sang alleluia" and breaking the syllable before ng rather than after:

Teacher	Student
sang alleluia	sang alleluia
sa-ngalleluia	sa-ngalleluia
sa-ngalleluia, ngalleluia	sa-ngalleluia, ngalleluia
ngâlá	ngâlá

Many students will be able to learn this sound by mimicry alone, if they are given sufficient practice. Initially you may find it easier to have students mimic these siSwati syllables:

na	nga
ne	nge
no	ngo
ni	ngi
nu	ngu

1. n (/n/)	2. ng (/ŋ/)
Nâlá. (you pl refused.)	Ngâlá. (I refused.)
Nâshá.	Ngâshá. (I burned.)
Nâphá.	Ngâphá. (I gave.)
Nâkhá.	Nâkhá. (I drew [water].)

* * * * *

Neva (You pl heard.)	Ngeva (I heard.)
Nema	Ngema (I stood.)
Noma	Ngoma (I was thirsty.)
Nosa	Ngosa (I roasted [something].)

* * * * *

Niyabona.	Ngiyabona.
Niyahamba.	Ngiyahamba.
Niyasala.	Ngiyasala.
Niyafuna.	Ngiyafuna.

M-1

Teacher		Response	
NàJones.	(With Jones)	NgáJones	(About Jones.)
NàSmith.	(With Smith)	NgáSmith	(About Smith.)
Nà[ ].		Ngá[ ]	

C-1

T:	Ùkhuluma nabani?	Who are you talking with?
S:	Na[Jones].	With [Jones].
T:	Ùkhuluma ngabani?	Who are you talking about?
S:	Nga[Smith].	About [Smith].

P-2

> Have students listen to the following; be sure to contrast the words of group 1 with those of group 2.

1. ng (/ŋ/)	2. ngg (/ŋg/)
Ngema. (I stood)	Nggena. (Come in.)
Ngakha. (I drew [watch].)	nggaka. (this size)
Ngubani? (Who is it?)	Nggubeni (a family name)
Nguye. (it's him)	Nggula. (Skim.)

* * * * *

sengoma (...me getting thirsty)	sanggoma (witch doctor)
Úyángìbónà. (He sees me.)	siNggisi (English)
emanga (lies)	bunggane (smallness)
kukhanga (to attract)	kaNggwane (Swaziland)
kungeva (to be naughty)	kunggena (to enter)

Test-1

Give Test-1, found on page 23-4.

P-3

Have students mimic P-2. If some students have trouble pronouncing /ngg-/, try having them take an English word like finger and breaking the syllable after the vowel (fi-nger, -nger, nger) or taking a siSwati word like kunggena (which should be easier than nggena) and doing the same (ku-nggena, -nggena). It may also be helpful to drill with siSwati syllables.

na nga ngga

ne nge ngge

etc.

Test-1

Follow the usual procedures in giving this test.

Instructions:

Listen carefully, and write n, ng, or ngg in the spaces provided.

1.	____ema.	1.	Ngema.
2.	____ena.	2.	Nggena.
3.	____kha.	3.	Ngakha.
4.	____ala.	4.	Ngala.
5.	____eva.	5.	Ngeva.
6.	____ena.	6.	Nggena.
7.	____ubeni.	7.	Nggubeni.
8.	____ubani?	8.	Ngubani?
9.	____uye.	9.	Nguye.
10.	____ula.	10.	Nggula.
11.	____apha.	11.	Napha.
12.	____apha.	12.	Ngapha.
13.	____oma.	13.	Noma.
14.	sa____oma.	14.	sanggoma.
15.	ema____	15.	emanga.
16.	bu____ane.	16.	bunggane.
17.	si____isi	17.	siNggisi.
18.	Úyá____ìbónà.	18.	Úyángìbónà.
19.	ka____wane.	19.	kaNggwane.
20.	ku____ena.	20.	kunggena.
21.	ku____eva.	21.	kungeva.
22.	____yabona.	22.	Niyabona.

Fold to here

Cycle 24 What time is it?

M-1

Demonstrate C-1 before practicing the following. Use a clock on which the hands can be turned easily. Note that all the tones on these numbers are alike.

fáyìfì	Ngùfáyìfì.	5:00	It's 5:00 o'clock
síkìsì	---síkìsì.	6:00	
sévènì	---sévènì.	7:00	
éyìthì	---éyìthì.	8:00	
náyìnì	---náyìnì.	9:00	
lévènì	---lévènì.	11:00	
thwélùfù	---thwélùfù.	12:00	

C-1

T: Sikhatshi sini?

S: Ngù[fáyìfì].

M-2

fáyìfì	Ngùk'ótáphásí fáyìfì.	5:00	It's a quarter past 5:00.
síkìsì	------------- síkìsì.	6:00	
sévènì	------------- sévènì.	7:00	
éyìthì	------------- éyìthì.	8:00	
náyìnì	------------- náyìnì.	9:00	

C-2

T: Sikhatshi sini?

S: Nguk'otaphasi [fayifi].

M-3

Note that the tone patterns in the two groups below are identical.

Teacher	Response
Ngùk'ótáphásí fáyìfì.	Ngùháfúphásí fáyìfì.
------------- síkìsì.	------------ síkìsì.
------------- lévènì.	------------ lévènì.
------------- thwélùfù.	------------ thwélùfù.

C-3

T: Sikhatshi sini?

S: Ngù[háfú]phásí [fáyìfì]. It's half past 5:00

M-4

fáyìfì	Ngùk'ótáthù fáyìfì.	5:00	It's a quarter to 5:00
éyìthì	----------- éyìthì.	8:00	
lévènì	----------- lévènì.	11:00	
thwélùfù	----------- thwélùfù.	12:00	

C-4

T: Sikhatshi sini?

S: Nguk'otathu [fayifi].

M-5

Notice the variations in tone patterns in the following.

thúù	Nguthúù.	2:00	It's two o'clock.
fóò	Ngufóò.	4:00	

* * * * *

thênì	Nguthênì.	10:00

* * * * *

thílî	Nguthílî	3:00

* * * * *

wánì	Ǹgúẁánì.	1:00

C-5

T: Sikhatshi sini?

S: Ngu[thúù].

C-6

Practice the pronunciation of Sikhatshi sini, then have students ask and answer this question in C-5.

M-6

Demonstrate C-7 by having students take the part of A. Then practice one or more of the previous M-phases using the se- form.

C-7

A:	Sikhatshi sini?	
B:	Sengu[thúù].	It's now/already 2:00.
	Or: Sengu[kotaphasi] [thuu].	It's now/already 2:15.

C-8

During the next day ask your siSwati teachers or fellow students for the time at least five times.

TO THE TEACHER:

The following are some additional expressions relating to the telling of time which can be taught with this cycle when it is reviewed:

Sekuya ku[fayifi].	It's about 5:00.
Sengemadina.	It's 1:00 (lit: lunch time).
Litshini liwashi lakho	What time does your watch say?
Síkhâtshì sengubani?	What time is it?

Use the following classroom phrases in connection with this cycle and subsequent reviews:

Sesikhatshi.	It's time (to begin).
Linga kufika ngesikhatshi.	Try to arrive on time.

Cycle 25 A girl. // It's a girl.

M-1

Use objects (or pictures) for teaching the following. Note that all of the nouns have the same tone pattern.

1. Noun	2. It's a [ ].
líkhòfí (coffee)	Lìkhôfí. (It's coffee.)
íntfòmbí (girl)	Yìntfômbí.
ínkhòmó (cow)	Yìnkhômó.
ímàlí (money)	Yìmâlí.

C-1

T:	Yini-le?	What is this?
S:	[Yìntfômbí.]	It's a [girl].
T:	Ufunani?	What do you want?
S:	[Ímàlí].	[Money].

E-1

Have students *mimic* the words in group 1, then those in group 2, and finally the pairs from both groups. Do *not* teach the meaning of these words; at this point it is enough if the student can accurately mimic the tone differences.

1. Noun	2. It's a [ ].
líbèlé (sorghum)	Lìbêlé.
síbàwú (horsefly)	Sìbâwú.
síbùngú (worm)	Sìbûngú.

* * * * *

1. Noun (Contd.)		2. It's a [ ]. (Contd.)
ínkhòmó	(cow)	Yìnkhômó.
ínyàngá	(moon)	Yìnyângá
ímphàlá	(imphala)	Yìmphâlá.
íntfùtfú	(smoke)	Yìntfûtfú.
* * * * *		
úmùkhwá	(knife)	Ngùmûkhwá.
úmùtshí	(medicine)	Ngùmûtshí.

Test-1

Give Test-1, found on page 25-3

Test-2

Review cycle 17; then give Test-2, found on page 25-4.

Test-1 (noun / copula)

Follow the usual procedures in giving this test.

Instructions:

Most nouns are put into the copula ("be") construction by prefixing a low tone to the noun:

(1) ` + líkhòfí

Since a tone has to be said with a vowel (or occasionally a consonant), the low tone moves over to the noun prefix, and the high tone on the noun prefix is pushed over to the second syllable:

(1) ` + líkhòfí

(2) lìkh´òfí

(3) lìkhôfí

A sequence of a high and low tone on the same vowel becomes a falling tone (as in (3) above).

(In addition to a low tone for the copula ("be") construction, the iN-NOUNS prefix y- and the um-^{2} NOUNS prefix ng-:

y` + ínkhòmó becomes yìnkhômó

ng` + úmùkhwá becomes ngùmûkhwá

Write the omitted syllable and its tone (high or low); also, write the tone (low or falling) on the second syllable of the noun.

Fold to here

1.	____khofí líkhòfí (coffee)	1. líkhòfí
2.	____khofí. Lìkhôfí. (It's coffee.)	2. Lìkhôfí.
3.	____tfombí.	3. Yìntfômbí.
4.	____tfombí.	4. íntfòmbí
5.	____khomó	5. ínkhòmó
6.	____khomó.	6. Yìnkhômó.
7.	____malí.	7. Yìmâlí.
8.	____malí	8. ímàlí
9.	____mukhwá	9. Ngúmùkhwá
10.	____mukhwá.	10. Ngùmûkhwá.
11.	Ngìphé ____khofí.	11. Ngìphé líkhòfí.
12.	Lélì ____khofí.	12. Lélì lìkhôfí.
13.	Lónà ____mukhwá.	13. Lónà ngùmûkhwá.
14.	Ngìphé ____mukhwá.	14. Ngìphé ùmûkhwá.

Test-2 (noun // copula)

Follow the usual procedures in giving this test.

Instructions:

In this test nouns with two different tone patterns are converted into copula constructions:

ˋ + síkhwâmà becomes sìkhwâmà

ˋ + líkhòfí becomes lìkhôfí

(When the low tone for the copula is prefixed to a noun like síkhwâmà, it pushes the high tone from the noun prefix to the second syllable, where the addition of high tone to the falling tone already there results in a falling tone:

(1) ˋ + síkhwâmà

(2) sìkhw´âma

(3) sìkhwâma

Write in the syllables and/or tones which have been omitted.

1.	Lìkhôfi.	1.	Lìkhôfí.
2.	Sìkhwâma.	2.	Sìkhwâmà.
3.	Lùbîsi.	3.	Lùbîsì.
4.	Yìnkhômo.	4.	Yìnkhômó.
5.	Ngùmûkhwa.	5.	Ngùmûkhwá.
6.	____mûtshí.	6.	Ngùmûtshí.
7.	____sôndvò.	7.	Lìsôndvò.
8.	____tfôngà	8.	íntfôngà
9.	____phàlá	9.	ímphàlá
10.	____nyângá.	10.	Yìnyângá.
11.	____Ngìfúná ____khalì.	11.	Ngìfúná síkhâlì.
12.	Ngìfúná ____malí.	12.	Ngìfúná ímàlí.
13.	Ngìphé ____malí.	13.	Ngìphé ímàlí.
14.	Ngìphé ____bisì.	14.	Ngìphé lúbîsì.
15.	Lénà ____tfôngà.	15.	Lénà yìntfôngà.
16.	Lénà ____tfômbí.	16.	Lénà yìntfômbí.

Fold to here

Cycle 26 Review

Review-1

Review Cycle-2. Teach the use of the following terms of address in the greetings:

Nkhosi	sir/madam (name of the royal clan used as a term of respect)
wena wekunene	sir/madam (to someone whose name has been forgotten or is not known)
wakitshi	friend, pal, buddy (lit: countryman)

Review-2

Review Cycle-8. Teach the use of Nisekhona yini? (C-1 below) and natshi (C-2 below).

C-1

A:	Nisekhona yini?	Are you okay (lit: here)?
B:	Yebo, sisekhona.	Yes, I (lit: we) am fine.

C-2

A:	Ninjani? Nisekhona yini?	(Said to someone who is well-known)
B:	Yebo, sisekhona. Singeva nine.	
A:	Natshi sisekhona.	And we, we're fine.

Review-3

Review C-3 of Cycle-19. Teach the use of Bona! (Ncesi! will be taught in a later cycle) in C-3 below.

A:	(stepping on B's foot) Bona!	Sorry/excuse me (lit: look)!
B:	Akunandzaba.	It doesn't matter.

TO THE STUDENT:

In C-2 natshi is a form of the emphatic pronoun. Later you will learn the entire set:

mine:	nami	(and I/me too)	tshine:	natshi	(and we/us too)
wena:	nawe	(and you/you too)	nine:	nani	(and you/you too)
yena:	naye	(and he/him too)	bona:	nabo	(and they/them too)

Cycle 27 Pronouncing p // ph, t // th, k' // kh

(Preceded by U.S. 39)

P-1

To the student: The siSwati consonants /ph, th, kh/ are roughly equivalent to the English consonants /p, t, k/ when they occur at the beginning of a word. There is a difference, however, and it is one that Swazis are quick to notice when an English speaker attempts siSwati: in siSwati these consonants have a slightly longer period of breath between the release of the consonant and the onset of the vowel than do those in English; an "English" amount of air is insufficient for the Swazi ear.

To the teacher: Have students mimic the words below (without learning the meanings). It may also be helpful to mimic the siSwati syllables:

pha	tha	kha
phe	the	khe
pho	tho	kho
phi	thi	khi
phu	thu	khu

1. /ph/

phosa	(miss)
phuma	(come from)
phemba	(kindle)
phansi	(down)
phamba	(puzzle)
phenya	(investigate)
kuphapha	(to fly)
kupha	(to give)
kuphipha	(clean up a baby's mess)
kuphela	(get finished)
liphepha	(paper)
liphalishi	(porridge)

2. /th/

Thoko	(a name)
thula	(be quiet)
Themba	(a name)
thayi	(tie)
Thandi	(a name)
theni	(ten)
lithange	(tank)
thishela	(teacher)

3. /kh/

khona	(here/there)
khula	(grow)
likhefi	(cafe)
khala	(cry)
khanya	(light)
ikheli	(address)
likhaya	(home)
kukha	(to draw water)
kukhipha	(to take out)
kukhela	(address a letter)
likhekhe	(cake)
khitshika	(snow)

P-2

To the student: You should be able to distinguish without difficulty, /k'/ from /kh/ when spoken by your teacher in words like sik'olwa and sikholwa. Learn to pronounce /k'/ and /kh/ by mimicking your teacher.

To the teacher: Have students mimic the words below (without learning the meanings). It may also be helpful to mimic the siSwati syllables:

k'a	kha
k'e	khe
k'o	kho
k'i	khi
k'u	khu

(See the end of this cycle for further procedures for teaching /k'/ to those students who cannot learn it by mimicry alone.)

1. /k'/		2. /kh/	
k'ala	(weigh)	khala	(cry)
k'ela	(shear)	khela	(address a letter)
sik'olwa	(school)	sikholwa	(Christian practice)
liK'ula	(Indian)	likhula	(pasture)
lik'asi	(carton)	lukhasi	(a kind of grass)
lik'ewu	(goose)	lukhewu	(chipped pot)
kuk'ama	(to comb)	kwekhama	(to squeeze out)
lik'ona	(highway corner)	likhona	(corner)
sik'ali	(scales)	sikhali	(spear)

P-3

To the student: The siSwati sounds /p/ and /t/ are made in the same way as /k'/, except that the release of air from the mouth comes at different points. Learn to say these sounds by carefully mimicking your teacher.

To the teacher: Have students mimic the words below (without learning the meanings). It may also be helpful to mimic the siSwati syllables:

k'a pa
k'e pe
etc.

* * * * *

k'a ta
k'e te
etc.

* * * * *

k'a pa ta
k'e te te
etc.

1. /k'/		2. /p/	
lik'osi	(porridge)	liposi	(mail)
k'ela	(shear)	pela	(spell)
k'ala	(weigh)	paka	(park)
kuk'ama	(to comb)	kupana	(to tie up a cow)
liK'ula	(Indian)	sipunu	(spoon)
lik'ewu	(goose)	sipeke	(bacon)

* * * * *

1. /k'/		3. /t/	
k'ama	(comb)	tama	(try)
kuk'ala	(to weigh)	kutala	(to give birth to)
kuk'opa	(to cheat in an exam)	kutoka	(to stay in jail before trial)
sik'olwa	(school)	sitolo	(store)
liK'ula	(Indian)	litulu	(rain)
lik'osi	(porridge)	litomu	(briddle)

* * * * *

1. /k'/	2. /p/	3. /t/
kuk'ama	kupana	kutama
kuk'ala	kupaka	kutala
kuk'opa	kupoka	kutoka
sik'olwa	sipolo	sitolo
lik'osi	liposi	litomu
liK'ula	sipunu	litulu

See U.S. page 39-3, for additional words for practicing the pronunciation of /p, t, k'/.

P-4

Have students mimic the following.

1. /p/	2. /ph/
sipolo	sipholo
lipani	liphama
lipasi	liphisi
sipeke	siphefu
sipunu	siphiwo
kupela	kuphela
kupika	kuphika
kuposa	kuphosa
kupuma	kuphuma

* * * * *

3. /t/	4. /th/
litulu	kuthula
kutoka	Thoko
sitembu	Themba
kutama	Thandi
sitaladi	lithayela

TO THE STUDENT:

The siSwati combination "th" (in Thoko) is never pronounced like the English "th" in Thelma; it is pronounced more like the "th" in Theresa. Be sure to learn this siSwati sound by listening to the teacher, not by reading it. Likewise, the siSwati combination "ph" (in Phumaphi) is never pronounced like the English "ph" in Phoebe or "phony"; it is pronounced more like the "p" in "pony". Again, learn the siSwati "ph" by listening to the instructor, and forget how "ph" is pronounced in English.

TO THE TEACHER:

If some students cannot learn to make the siSwati consonants /p, t, k'/ by mimicry alone, have them try the following:

1) Holding the breath, say

p, p, p ...
t, t, t ...
k, k, k ...
p, t, k ...

without a following vowel.

Then holding the breath, say [p] followed by [a], the vowel first quite separated from [pʔ], then increasingly closer until the glottal release is almost simultaneous with the labial release:

pʔʔʔʔa, pʔʔʔa, pʔʔa, pʔa

Do the same for /t/ and /k/:

tʔʔʔʔa, tʔʔʔa, tʔʔa, tʔa

kʔʔʔʔa, kʔʔʔa, kʔʔa, kʔa

Repeat the above, attaching the other vowels: e, o, i, u.

2) Deform the following English words by substituting the the siSwati /p, t, k'/ for the English /p, t, k/:

papa
paper
Pepe
Tito

toto

Kiko

Coco

(Note: The same words above can be deformed by substituting the siSwati /ph, th, kh/; for some students this may be a way of getting a feel for the increased length of aspiration in the siSwati pronunciation.)

For additional suggestions for the production the ejectives /p, t, k'/, see p.405 ff of William A. Smallez's Manual of Articulatory Phonetics, rev. ed., New York, 1963.

Cycle 28 Are you going to the store?

M-1

Teacher	Response
Ngiy' esitolo.	Ùy' esitolo?
----- eposini.	--- eposini?
----- ekhaya.	--- ekhaya?
----- esikolweni.	--- esikolweni?
----- eRockville.	--- eRockville?

* * * * *

Teacher	Response
Ngiphum' esitolo.	Ùphum' esitolo?
-------- eposini.	------ eposini?

C-1

A: Ngi[y'] [esitolo].
B: Ù[y'] [esitolo]?
A: Ngi[ya] khona. I'm going there.

M-2

uphumaphi?	Ùtshi uphumaphi?	Where are you coming from?	Where do you say you are coming from?
uyaphi?	----- uyaphi?	Where are you going to?	
uyabuya	----- uyabuyaphi?	Where are you returning from?	

C-2

A: Ù[phumaphi]?
B: Ngi[phuma] [eposini].
A: Ùtshi ù[phumaphi]?
B: [Eposini].

C-3

Review C-3 of Cycle-9.

A: Uphumaphi?

B: Usho mine?

A: Ngisho wena.

B: Woo, ngiphuma [ekhaya].

TO THE STUDENT:

In C-1, C-2, and C-3 something more than mere verification of a statement or question is at issue. This is a Swazi conversation style, and it is used even when there is no need for verification. Swazis are often reluctant to comment on a statement or answer a question immediately and directly.

Fortunately for the language learner this conversation pattern provides for 1) language practice (in converting a statement into a question or in repeating a question) and 2) time to think of an answer or a further comment. Put these devices into practice, both in and out of class; they constitute good siSwati and good language learning technique.

In M-2 kubuya is also used among equals to mean "coming from;" to say ubuyaphi? to a superior (any person to be respected) would be rude.

Cycle 29 What is your given name?
(Preceded by U.S. 40)

M-1

Demonstrate C-1 before practicing M-1 and M-2.

thishela wakho	Thishela wakho ngubani?	your teacher	Who is your teacher?
libito lakho	Libito lakho -------?	your name	What is your name?

M-2

Thoko	Libito lami nguThoko.	Thoko	My name is Thoko.
Dumisa	---------------Dumisa.	Dumisa	
Peter	---------------Peter.		
Mary	---------------Mary.		
[ ]	---------------[ ].		

C-1

T: [Libito lakho] ngubani?

S: [Libito lami] ngu[Peter].

Or: Ngu[David].

Also have students ask each other for their names.

C-2

T:	Libito lakho ngubani?	
S_1:	Ngu[Peter].	
T:	Lakho-ke?	And yours?
S_2:	Ngu[Mary].	

C-3

T:	Libito lakho ngubani?	
S:	Ngu[Peter].	
T:	Sibongo-ke?	And your surname?
S:	Saka[Jones].	

C-4

T: Ungubani?

S: Ngingu[Thoko].

M-3

Dumisa	Libito lakhe nguDumisa.	Dumisa	His name is Dumisa.
Thoko	----------------Thoko.		
John	----------------John.		
Jane	----------------Jane.		
[ ]	----------------[ ].		

C-5

T: Libito lakhe ngubani?

S: Ngu[John].

C-6

T: [Peter], hamba eblackbordi.

[Peter]: (Goes to the blackboard.)

T: Bhala [libito lakho].

[Peter]: (Writes his name.)

T: Buyel' endzaweni yakho.

[Peter]: (Returns to his seat.)

In line 3 you can substitute: libito lami; libito la[Jones].

C-7

A:	Sawubona.	
B:	Yebo.	
A:	Sibongo sakho sakabani?	
B:	Saka[Jones]. Sakho-ke?	And yours?
A:	Sami saka[Smith]. Libito-ke?	
B:	Ngu[Peter].	
A:	Lami ngu[Mary].	Mine is [Mary].

E-1

Have students mimic as follows:

1) Group 2.
2) Pairs from groups 1 and 2
3) Group 3
4) Pairs from groups 1 and 3
5) Group 4
6) Pairs from groups 1 and 4

Give Test-1.

Then have students give you the phrases in groups 2, 3, and 4 as responses to group 1:

	Teacher	Response
7)	thishela	thishela wami
	(and the rest of 1 and 2)	
8)	thishela	thishela wakho
	(and the rest of 1 and 3)	
9)	thishela	thishela wakhe
	(and the rest of 1 and 4)	

1.	2.	3.	4.
thishela	thishela wami	thishela wakho	thishela wakhe
libito	libito lami	libito lakho	libito lakhe
sibongo	sibongo sami	sibongo sakho	sibongo sakhe
situlo	situlo sami	situlo sakho	situlo sakhe
likhofi	likhofi lami	likhofi lakho	likhofi lakhe
lijezi	lijezi lami	lijezi lakho	lijezi lakhe
lubisi	lubisi lwami	lubisi lwakho	lubisi lwakhe
ipenseli	ipenseli yami	ipenseli yakho	ipenseli yakhe
insipho	insipho yami	insipho yakhe	insipho yakhe

C-8

To the student: After class use these questions to learn the given names of other students (and teachers who are in the siSwati program). Immediate application of what you have learned in class is one of the secrets of successful language study.

Test-1

> Follow the usual procedure in giving this test, being careful in 11-20 to pronounce only the noun.

Instructions:

Write the noun prefixes and the possessive prefixes (wa-, la-, sa-, ya-, lwa-) in the spaces provided.

1. ___bito ___mi (my name)
2. ___bongo ___kho (your surname)
3. ___khofi ___khe (his coffee)
4. ___tulo ___khe (his chair)
5. ___jezi ___mi (my sweater)
6. ___sipho ___kho (your soap)
7. ___penseli ___mi
8. ___siba ___mi
9. ___bongo ___mi
10. ___bisi ___mi

Write the possessive prefix that goes with noun your teacher gives you.

11. ___mi
12. ___khe
13. ___kho
14. ___mi
15. ___kho
16. ___khe
17. ___khe
18. ___mi
19. ___mi
20. ___kho

Fold to here

1. libito lami
2. sibongo sakho
3. likhofi lakhe
4. situlo sakhe
5. lijezi lami
6. insipho yakho
7. ipenseli yami
8. lusiba lwami
9. sibongo sami
10. lubisi lwami

	Teacher	Response
11.	libito	lami
12.	lijezi	lakhe
13.	sibongo	sakho
14.	situlo	sami
15.	insipho	yakho
16.	ipenseli	yakhe
17.	lubisi	lwakhe
18.	lusiba	lwami
19.	thishela	wami
20.	likhofi	lakho

TO THE STUDENT:

Swazis do not use given names as freely as Americans do. The use of the libito is limited to the following circumstances:

1. Children may be called by their libito.
2. Classmates may call each other by their libito.
3. Intimate friends may call each other by their libito.

In general one does not use the libito with anyone or in any situation that calls for a show of deference and respect. (While a show of friendliness is the general rule for an American in his interpersonal contacts, for a Swazi the general rule is to show respect and deference. This general rule is normally only relaxed for peers with whom one is well acquainted and for younger individuals.)

Swazi names usually give some information about the circumstances surrounding the birth of the individual. Note the following:

Lomasontfo	"Sunday" (given to child born on Sunday).
Nkhululeko	"Freedom" (given to a child born during a time of freedom).
Phesheya	"Across, Abroad" (given to a child when one of the parents is abroad).
Phumaphi	"WhereFrom" (given to a child whose father is unknown).
Mzabalazo	"Struggle" (given to a child born during a time of struggle)

(See the appendix for the meaning of other Swazi personal names.)

Cycle 30 What place is this?

M-1

Briefly review C-3 in cycle 22.
Demonstrate C-1 before practicing M-1 and M-2.

kini	Kînì kùkûphí?	yours	Where is your home?
lapha	Lǎphà -------?	here	What place is this (here)?
ngalapha	Ngálǎphà-------?	in this direction	What place is in this direction?

M-2

For the following use 1) the pictures used in M-1 of U.S. cycle 25 and 2) the site plan on page 25-4 of U.S.

eposini	Kùsépósìnì.	a post office (place)	It's a post office (place).
esitolo	Kùsésítôlò.	a store (place)	
esontfweni	Kùsésóntfwènì.	a church (place)	
[ ]	Ku[ ].		

C-1

A: Lapha kukuphi?

B: Ku[seposini].

M-3

For the following use 1) the maps on pages 2-3 and 2-4 of U.S.; 2) a map of Southern Africa; 3) a map of the U.S.A.; and 4) any pictures (such as picture postcards) which you may have of cities (U.S.A. or otherwise).

Teacher	Response	
eMbabane	KuseMbabane.	
eSpiki	KuseSpiki.	
eSteki	KuseSteki.	
eBig Bendi	KuseBig Bendi.	
eJozi	KuseJozi.	(Johannesburg)

* * * * *

Teacher (Contd.)	Response (Contd.)
eLusutfu	KuseLusutfu.
eButjwana	KuseButjwana.
ePhuthukezi	KusePhuthukezi.

* * * * *

Teacher (Contd.)	Response (Contd.)
Chicago	KuseChicago.
Boston	KuseBoston.
[ ]	Kuse[ ].

* * * * *

Teacher (Contd.)	Response (Contd.)
California	KuseCalifornia.
[ ]	Kuse[ ].

C-2

A: Lapha kukuphi?
Or: Kùkûphí lăphà?

B: Kuse[Chicago].
Or: Angati. I don't know.

M-4

Teacher	Response
káMánzínì	KùkàMánzínì.
káHlâtshì	KùkáHlâtshì.
káLóbàmbà	KùkàLóbàmbà.

* * * * *

Teacher	Response
kúMáhàmbà	KùkùMáhàmbà.
kúMátsháphà	KùkùMátsháphà.
kúMáhlànyà	KùkùMáhlànyà.

C-3

A: Kukuphi lapha?

B: Ku[kaManzini].

Cycle 31 A bird. // It's a bird.

M-1

Use objects (and pictures) for teaching the following. Note that all of the nouns have the same tone pattern.

1. Noun	2. It's a [ ]
sílwànè	Sìlwânè.
ínyònì	Yìnyônì.
ínsìphò	Yìnsîphò.
ínyàmà	Yìnyâmà.
líphèphà	Lìphêphà.
lísòntfò	Lìsôntfò.

C-1

T: Yini-le?

S: [Yìnyônì].

T: Ufunani?

S: [ínyàmà].

Test-1

Give Test-1, found on page 31-3

E-1

This exercise gives students practice in putting nouns (of high - low - low tone pattern) into the copula construction.

Teacher	Response
líphèphà (paper)	Lìphêphà.
lítshàngà (pumpkin)	Lìtshângà.
lísòntfò (church)	Lìsôntfò.
sílwànè (animal)	Sìlwânè.
síbòngò (surname)	Sìbôngò.

Teacher (Contd.)	Response (Contd.)
sítfùphà (thumb)	Sìtfûphà.
lúnyàwò (foot)	Lùnyâwò.
ínyàmà (meat)	Yìnyâmà.
ínyònì (bird)	Yínyônì.
ínsìphò (soap)	Yìnsîphò.
ínyàngà (doctor)	Yìnyângà.

TO THE STUDENT:

In cycles 17, 25, and 31 you have learned to take three different noun patterns and transform them into a copula construction:

Noun	Copula (It's a [ ])
lísôndvò	Lìsôndvò.
líkhòfí	Lìkhôfí.
líphèphà	Lìphêphà.

As you have probably noticed by now, two groups of nouns have the same tone pattern in the copula form:

Lìsôndvò.

Lìphêphà.

More over, the first two syllables in all three groups have the same tones: low and falling. So learning the tones for the copula of these nouns (to answer the question Yini-le?) is not as difficult as it may at first seem.

TO THE TEACHER:

Use the following to repeat a question on those occasions when a student is inattentive or needs to be prodded:

Ngibute kutshi: Yini-le? (I asked: What is this?)

Test-1

Follow the usual procedures in giving this test.

Instructions:

When the low tone for the copula is prefixed to a noun like ínyònì, it pushes the high tone from the noun prefix to the second syllable, where the resulting sequence of high plus low becomes falling:

(1) ` + ínyònì

(2) ìny´ònì

(3) ìnyônì

Write in the syllables and/or tones which have been omitted.

1.	___nyonì	1.	ínyònì
2.	___nyamà	2.	ínyàmà
3.	___phephà	3.	líphèphà
4.	___phephà.	4.	Lìphêphà.
5.	___nyonì.	5.	Yìnyônì.
6.	___siphò	6.	ínsìphò.
7.	___siphò.	7.	Yìnsîphò.
8.	___sontfò.	8.	Lìsôntfò.
9.	___lwanè.	9.	Sìlwânè.
10.	___sontfò	10.	lísòntfò
11.	___tshangà	11.	lítshàngà
12.	___bongò.	12.	Sìbôngò.
13.	___tfupha	13.	sítfùphà
14.	___nyawò.	14.	Lùnyâwò.
15.	Ngìfúná ___siphò.	15.	Ngìfúná ínsìphò.
16.	Ngìphé ___phèphà.	16.	Ngìphé líphèphà.
17.	Ngìkhómbìsé ___nyonì.	17.	Ngìkhómbìsé ínyònì.
18.	Lénà ___nyonì.	18.	Lénà yìnyônì.
19.	Lésì ___lwanè.	19.	Lésì sìlwânè.
20.	Lónà ___mukhwá.	20.	Lónà ngùmûkhwà.
21.	Lólù ___lùbîsì.	21.	Lólù lùbîsì.

-----Fold to here-----

Test-2

> Follow the usual procedures in giving this test, being careful to pronounce only the first word of each pair in 11-22.

Instructions:

Write in the omitted syllables and tones the following pairs (noun and copula form).

1. ínyonì; ___nyonì.
2. ínyamà; ___nyamà.
3. sílwanè; ___lwanè.
4. líphephà; ___phephà.
5. síkhwamà; ___khwamà.
6. lísondvò; ___sondvò.
7. ínsimbì; ___simbì.
8. líkhofì; ___khofí.
9. ínkhomó; ___khomó.
10. úmukhwá; ___mukhwá.
11. úmutshí; ___mutshí.

In the following your teacher will give you nouns which you should transform into copula forms by prefixing low tone (and y- or ng-, as necessary).

example: T: Líkhòfí.

S: (writes) Lìkhôfí.

12. ___khwamà.
13. ___nyonì.
14. ___phephà.
15. ___khomó.
16. ___mukhwá.
17. ___mutshí.
18. ___sondvò.
19. ___sontfò.
20. ___malí.

Fold to here

1. ínyònì; Yìnyônì.
2. ínyàmà; Yìnyâmà.
3. sílwànè; Sìlwânè.
4. líphèphà; Lìphêphà.
5. síkhwâmà; Sìkhwâmà.
6. lísôndvò; Lìsôndvò.
7. ínsîmbì; Yìnsîmbì.
8. líkhòfí; Lìkhôfí.
9. ínkhòmó; Yìnkhômó.
10. úmùkhwá; Ngùmûkhwá.
11. úmùtshí; Ngùmûtshí.

	Teacher	Student
12.	síkhwâmà	Sìkhwâmà.
13.	ínyònì	Yìnyônì.
14.	líphèphà	Lìphêphà.
15.	ínkhòmó	Yìnkhômò.
16.	úmùkhwá	Ngùmûkhwà.
17.	úmùtshí	Ngùmûtshí.
18.	lísôndvò	Lìsôndvò.
19.	lísòntfò	Lìsôntfò.
20.	ímàlí	Yìmâlí.

Cycle 32 He's not Peter.

M-1

To the student: In the following a statement is changed into a yes/no question by the addition of the question word yini?

To the teacher: Use pictures of the class for the following.

Teacher	Response	
Libito lakhe nguPeter.	Libito lakhe nguPeter yini?	Is his name Peter?
----------------Mary.	----------------Mary ----?	
----------------Dumisa.	----------------Dumisa ----?	
----------------[ ].	----------------[ ] ----?	

M-2

Teacher		
NgùPeter.	Àkùsíyè Peter.	(He's not Peter.)
---Mary.	------- Mary.	
---Dumisa.	------- Dumisa.	
---[ ].	------- [ ].	

C-1

A: Libito lakhe ngu[Peter] yini?

B: Àkùsíyè [Peter]. Ngu[John].
Or: Ngǐlò.

C-2

A: Thishela wakho ngu[Mamba]?

B: Ngǔyè.
Or: Àkùsíyè. Ngù[Motsha].

C-3

A: Libito lakho ngu[John]?

B: Ngilo.
Or: Akusilo.

C-4

A: Ngubani lona?

B: Ngu[Peter].

A: Ngu[Peter]?

B: Ngǔyè.

M-2

Peter	ÙngùPeter yîní wèná?	Are you Peter?
Mary	----Mary ---------?	
[ ]	----[ ] ---------?	

C-5

T: (to [Peter]) Ungu [John] yini wena?

[Peter]: Chá.
Or: Àngìsíyè

T: Ungu[Peter] yini?

[Peter]: Yebo.
Or: Ngìngǔyè.

Cycle 33 Excuse me, brother.

M-1

Teacher	Response
Libito lami nguThoko.	NguThoko libito lami.
---------------David.	NguDavid -----------.

* * * * *

Thishela wami nguMamba.	NguMamba thishela wami.
-----------------[ ].	---[ ] -------------.

M-2

Thoko; Themba	NguThoko libito lami, hhayi Themba.	Thoko Themba	My name is Thoko, not Themba.
David; Daniel	---David ----------------- Daniel.	David; Daniel	
[ ]; [ ]	---[ ] ----------------- [ ].		

C-1

A: Libito lakho ngubani?

B: Libito lami ngu[Thoko].

A: (misunderstanding) Yebo-ke, [Themba]. Oh, yes (lit: yes then), [Themba].

B: Ngu[Thoko] libito lami, hhayi [Themba].

M-3

sisi	Cola sisi.	sister	Excuse (me), sister.
bhuti	Cola bhuti.	brother	Excuse (me), brother.
Nkhosi	Cola Nkhosi.	sir/madam	
thoko	Cola Thoko.	Thoko	

C-2

A: Libito lakho ngubani?

B: Libito lami ngu[Thoko].

A: (misunderstanding) Yebo-ke, [Themba].

C-2

B:	Ngu[Thoko] libito lami, hhayi [Themba].	
A:	Cola, [sisi].	
B:	Akunandzaba.	It doesn't matter.

M-4

Peter; Jones	NginguPeter	wakaJones.	I'm Peter (of) Jones.
Mary; Smith	------Mary	----Smith.	
Dumisa; Mamba	------Dumisa	----Mamba.	
[ ]; [ ]	------[ ]	----[ ].	

C-3

T:	Libito lakho ngubani?	
S:	Ngu[Peter].	
T:	Ungu[Peter] wakabani?	You are Peter who (lit: you are Peter of whom)?
S:	Ngingu[Peter] waka[Jones].	

M-5

Peter	UnguPeter	wakabani?	You are Peter (of) who?
Mary	----Mary	--------?	
Dumisa	----Dumisa	--------?	
[ ]	----[ ]	--------?	

C-4

A:	(Knocks at the door of B)	
B:	Ngubani? Or: Ngubani lowo?	
A:	Ngimi.	
B:	Nguwe ungubani?	It's you who?
A:	Ngingu[Peter].	
B:	Ungu[Peter] wakabani?	
A:	Ngingu[Peter] waka[Jones].	
B:	Nggena, [wena wekunene].	

M-6

Peter Libito lakhe utshi nguPeter. He says his name is Peter.

[ ] ----------------------[ ].

* * * * *

Mamba Thishela wakhe utshi nguMamba.

[ ] ------------------------[ ].

* * * * *

Jones Sibongo sakhe utshi sakaJones.

[ ] ------------------------[ ].

C-5

T: [Libito] [lakhe] utshi ngubani? Who does he say his teacher is?

S: Utshi ngu[Peter].

TO THE STUDENT:

Emphasis in English is expressed by means of stress and intonation. In siSwati, however, it is expressed by other means; for example, in M-1 emphasis is achieved by putting the word to be emphasized at the beginning of the sentence:

NguThoko libito lami.	My name is Thoko.
Libito lami nguThoko.	My name is Thoko.

In M-2 hhayi is an interjection used to express strong objection or negation.

The words sisi and buti in M-3 are borrowed from English and Afrikaans, and are currently used as general terms of address, not limited to one's real sisters and brothers (who are specifically referred to as dzadzewetfu and mnaketfu). They are used in the towns, among the more urbanized, but not so much in the rural areas.

TO THE TEACHER:

For additional practice, clip the pictures of some well-known people from newspapers and magazines and ask for their names (libito, tibongo). Should any of them be unfamiliar, help students to answer with Angilati, I don't know it (the libito), or Angisati, I don't know it (the sibongo).

Test-1

Follow the usual procedures in giving this test.

Instructions:

Cross out the English words of sentences which are incorrect with respect to the siSwati sentence read by your teacher.

1. my; your; his; none of these
2. my; your; his; none of these
3. my; your; his; none of these
4. my; your; his; none of these
5. my; your; his; none of these
6. My name is Thoko.
   My name is Thoko.
7. His teacher is Dumisa.
   His teacher is Dumisa.
8. My surname is Hlophe.
   My surname is Hlophe.
9. My name is Busisiwe.
   My name is Busisiwe.
10. I; you; he; none of these
11. I; you; he; none of these
12. I; you; he; none of these
13. I; you; he; none of these
14. I; you; he; none of these
15. It's me. It's you. It's him.
16. It's me. It's you. It's him.
17. It's me. It's you. It's him.

--Fold to here--

1. Libito lami ngubani? (my)
2. Sibongo sakhe sakabani? (his)
3. Thishela wabo ngubani? (their)
4. Libito lakho nguThoko. (your)
5. Thishela wami nguThoko. (my)
6. NguThoko libito lami.
   (My name is Thoko.)
7. NguDumisa thishela wakhe.
   (His teaching is Dumisa.)
8. SakaHlope sibongo sami.
   (My surname is Hlophe.)
9. Libito lami nguBusisiwe.
   (My name is Busisiwe.)
10. NginguBusisiwe. (I)
11. UnguThoko. (you)
12. Nginguthishela. (I)
13. Yena nguDumisa. (he)
14. NginguDumisa wakaMamba. (I)
15. Ngimi. (It's me.)
16. Nguwe. (It's you.)
17. Nguye. (It's him.)

Cycle 34 It's not tea.

M-1

Use objects or pictures for practicing the following, first to get an affirmative response, then second to get a negative response.

Teacher		Response 1	Response 2
Sipunu	yini lesi?	Ngǐsò.	Àkùsísò.
Sinkhwa	---------?	-----.	----------.
Silwane	---------?	-----.	----------.
	* * * * *		
Likhofi	yini leli?	Ngǐlò.	Àkùsílò.
Liolintji	---------?	-----.	-------.
Lihhabhula	---------?	-----.	-------.
	* * * * * *		
Yinyama	yini lena?	Ngǐyò.	Àkùsíyò.
Yipenseli	---------?	-----.	-------.
Yinyoni	---------?	-----.	-------.
	* * * * *		
Lubisi	yini lolu?	Ngǐlò.	Àkùsílò.
Lulata	---------?	-----.	-------.
Luswayi	---------?	-----.	-------.

C-1

T: [Sipunu] yini [lesi]?

S: Ngi[so].
Or: Akusi[so].

M-2

Use pictures and a map for the following.

Teacher	Response 1	Response 2
Ngumfati yini lona?	Ngǔyè.	Àkùsíyè.
Ngumfana ---------?	-----.	-------.
NguPeter yini-lo?	-----.	-------.
NguMamba--------?	-----.	-------.

* * * * *

Teacher	Response 1	Response 2
KuseMbabane yini lapha?	Ngùkhôná.	Àkùsíkò.
--kaManzini ----------?	--------.	-------.

C-2

T: [Ngumfati] yini [lona]?

S: Yebo, nguye [umfati].

Or: Yebo, nguye.
Or: Cha, akusi[ye] [umfati].
Or: Cha, akusi[ye].

Teacher	Response
1. Leli likhofi. Akusilo litiya.	1. Lìkhôfí.
2. Lolu lubisi. Akusilo lulata.	2. Lùbîsì.
3. Lesi silwane. Akusiyo inyoni.	3. Sìlwânè.
4. Lena yinyama. Akusiso sinkhwa.	4. Yìnyâmà.
5. Lolu lusiba. Akusiyo ipenseli.	5. Lùsîbà.
6. Lona ngumfati. Akusiye umfana.	6. Ngùḿfâtì.
7. Lona nguMamba. Akusiye Motsha.	7. NgùMôtshà.
8. Lona nguPeter. Akusiye John.	8. NgùPeter.
9. Lapha kuseMbabane. Akusiko kaManzini.	9. KùséMbàbánè.

C-4

A: Ngiphe [litiya].

B: Na[li].

A: Akusi[lo litiya].
Le[li likhofi].

C-5

A: Ngikhombise [umfana].

B: Nangu.

A: Akusiye [umfana].
[Lona ngumfati].

Teacher	Response
Lùbîsì lǒlù.	Lùbîsì yîní lǒlù?
Sìlwânè lěsì.	Sìlwânè yîní lěsì?
Yìnyâmà lěnà.	Yìnyâmà yîní lěnà?
Yìnyônì lěnà.	Yìnyônì yîní lěnà?
Lìsôndvó lělì.	Lìsôndvò yîní lělì?
Lìsôntfò lělì.	Lìsôntfò yîní lělì?
Yìnsîphò lěnà.	Yìnsîphò yîní lěnà?
Ngùḿfátí lǒnà.	Ngùḿfâtì yîní lǒnà?

C-6

A: [Lubisi] yini [lolu]?

B: Ngilo.
Or: Akusilo.

Cycle 35 Whose chair is this?

M-1

lesitulo	Lèsítúlò sábânì?	this/the chair	Whose chair is this (the chair is of whom)?
lesikhiya	Lèsíkhíyà------?	this/the key	
lesibuko	Lèsíbúkò ------?	this/the mirror	
lesipunu	Lèsípúnù ------?	this/the spoon	

M-2

sami	Lèsítúlò sámì.	my	This is my chair (lit: the chair is of me).
sakho	-------- sákhò.	your	
sakhe	-------- sâkhé.	his	
saPeter	-------- sáPeter.	Peter's	

C-1

A: [Lesitulo] sabani?

B: [Lesitulo] [sami]
Or: Sami.

M-3

lelikhofi	Lèlíkhòfí lábânì?	this/the coffee	Whose coffee is this?
lelitiya	Lèlítíyà ------?	this/the tea	
leliolintji	Lèlìólìntjì ------?	this/the orange	
lesinkhwa	Lèsínkhwà sábânì?	this/the bread	

C-2

A: [Lelikhofi] [la]bani?

B: [Lelikhofi] [laPeter].
Or: [LaPeter].

To the student: At your next opportunity in the dining hall, ask these questions several times.

M-4

Teacher	Response
ínkhòmó	lènkhômò
ímàlí	lèmâlì
íntfòmbí	lèntfômbì
ínsìphò	lènsîphò
ínyàmà	lènyâmà
ínsîmbì	lènsîmbì

M-5

lenyama	Lènyâmà yábânì?	this/the meat	Whose meat is this?
lensipho	Lènsîphò ------?	this/the soap	
lensimbi	Lènsîmbì ------?	this/the iron	
lemali	Lèmâlí ------?	this/the money	

C-3

A: [Lensimbi].

B: [Lensimbi] ya[Peter].

C: Chá, lĕnà [yìnsîmbì] yà[thíshèlà]. — No, this (emphatic) is the teacher's iron.

E-1

Teacher	Response
síkhwâmà	lèsíkhwâmà
síkhâlì	lèsíkhâlì
lísôndvò	lèlísôndvò

* * * * *

Teacher	Response
sík'èlò	lèsík'èlò
líphèphà	lèlíphèphà

* * * * *

Teacher	Response
líkhòfí	lèlíkhòfí

* * * * *

(Repeat M-4 here.)

E-2

Practice the following exercise first without le-, then with le-. Repeat the exercise using -khe (his/her) instead of -mi (my).

Teacher	Response
síkhwâmà	(le)síkwâmà sámì
lísôndvò	(le)lísôndvò lámì
ínsîmbì	(le)ínsîmbì yámì

* * * * *

Teacher	Response
líphèphà	(le)líphèphà lámì
sík'èlò	(le)sík'èlò sámì
ínsìphò	(le)ínsìphò yámì

* * * * *

Teacher	Response
líkhòfí	(le)líkhòfí lámì
ínkhòmó	(le)ínkhòmó yámì

TO THE STUDENT:

In normal speech the last vowel of the question in M-1 is barely spoken or completely dropped:

Careful Speech	Normal Speech
Lesitulo sabani?	Lesitulo saban'?

In M-4 the vowel of the noun prefix (NP) is deleted when lè- (this/the) is added:

lè- + ínkhòmó becomes lèkhômò

The high tone of the NP is pushed over to the first syllable of the noun stem, with the same results as when the low tone for the copula construction is added (see 25-3, 25-4, 31-3):

ínkhòmó	Yìnkhômò. lènkhômò
ínsìphò	Yìnsîphò. lènsîphò
ínsîmbì	Yìnsîmbì. lènsîmbì

Cycle 36 What time do you get up?

M-1

vuka	Ùvúká nîní?	wake up, get up	When do you get up?
lala	Ùlálá ----?	go to sleep	

M-2

ekuseni	Ngìvúká ékúsénì.	early, in the morning	I get up early.
nga-5:00	------- ngà-5:00.	at 5:00	
nga-6:00	------- ngà-6:00.	at 6:00	
nga-7:00	------- ngà-7:00.	at 7:00	
emini	------- émǐnì.	late, noon	I get up late.

C-1

T: Uvuka nini?

S: Ngivuka [nga-7:00].

* * * * *

T: Ulala nini?

S: Ngilala [nga-10:00].

M-3

ibhasi	Íphúmá nîní íbhásì?	bus	When does the bus leave?
ibhasi	----------- ibhasi	Rockville bus	
yeRockville	yeRockville?	(lit: bus of Rockville)	
ibhasi	----------- ibhasi		
yeMbabane	yeMbabane?	Mbabane bus	
ibhasi	----------- ibhasi	Manzini bus	
yakaManzini	yakaManzini?		

M-4

nga-7	Íphúmà ngà-7:00.	at 7:00	It leaves at 7:00.
nga-10	------ nga-10:00.	at 10:00	
nyalo	------ nyàló.	now	
ekuseni	------ ékúsénì.	in the morning	
emini	------ émǐnì.	at noon	

C-2

A:	Iphuma nini ibhasi?	
B:	Iphuma [nga-7:00].	
Or:	Angati.	I don't know.

C-3

A:	Iphuma nini [ibhasi]?	
B:	Yakuphi?	Which one (lit: of where)?
A:	Ye[Rockville].	
B:	Iphuma [nga-10:00].	

TO THE STUDENT:

In M-3 and M-4 the subject prefix (SP) i- of the verb iphuma agrees with noun prefix (NP) of the subject: ibhasi. This is a regular rule in siSwati: the SP of the verb and the NP of the subject agree. In some cases the NP and the SP are identical in form; in the rest they are at least somewhat similar. Note the NP (or pronoun) and the SP in the following:

Mine	ngiyahamba.	Me, I'm going.
Tshine	siyahamba.	We, we're going.
Wena	ùyahamba.	You, you're going.
Nine	nìyahamba.	You (pl), you're going.
Umfati	úyahamba.	The woman, she's going.
Bafati	bayahamba.	The women, they're going.
Lihembe	liyasha.	The shirt, it is burning.
Situlo	siyasha.	The chair, it is burning.
Titulo	tiyasha.	The chairs, they are burning.
Inkhomo	iyahamba.	The cow, it is going.
Lukhuni	luyasha.	The firewood, it is burning.

The subject may occur either before a verb (as in English) or after the verb:

Iphuma nini ibhasi?	(M-3)
Ibhasi iphuma nini?	(Alternate order)

In M-3 ibhasi yeRockville is a possessive construction (NOUN ye-NOUN) used as a "descriptive possessive." This is one of the ways a noun is qualified in siSwati. Note the following examples of the "descriptive possessive":

indlu yematje	(a stone house/a house of stones)
indlu yetjani	(a grass house/ a house of grass)
sigcoko setjani	(a grass hat/a hat of grass)

Cycle 37 Review of 17, 25, and 31.

M-1

This is a review of cycles 17, 25, and 31. Students should be able to produce the tones accurately. Response 1 may be used as the stimulus to elicit Response 2:

Teacher (using Response 1)	Response 2
Lìsôndvò.	Lĕlì lìsôndvò.

Teacher: Noun	Response 1: It's a [ ].	Response 2: This is a [ ].
lísôndvò	Lìsôndvò.	Lĕlì lìsôndvò.
síkhâlì	Sìkhâlì.	Lĕsì sìkhâlì.
síkhwâmà	Sìkhwâmà.	Lĕsì sìkhwâmà.
lúbîsì	Lùbîsì.	Lŏlù lùbîsì.
lúsîbà	Lùsîbà.	Lŏlù lùsîbà.
* * * * *		
líkhòfí	Lìkhôfí.	Lĕlì lìkhôfí.
líbèlé	Lìbêlé.	Lĕlì lìbêlé.
síbàwú	Sìbâwú.	Lĕsì sìbâwú.
íntfòmbí	Yìntfômbí.	Lĕnà yìntfômbí.
ímàlí	Yìmâlí.	Lĕnà yìmâlí.
ínkhòmó	Yìnkhômó.	Lĕnà yìnkhômó.
ímphàlá	Yìmphâlá.	Lĕnà ìmphâlá.
* * * * *		
sílwànè	Sìlwânè.	Lĕsì sìlwânè.
síbòngò	Sìbôngò.	Lĕsì sìbôngò.
ínsìphò	Yìnsîphò.	Lĕnà yìnsîphò.
ínyàmà	Yìnyâmà.	Lĕnà yìnyâmà.
líphèphá	Lìphêphà.	Lĕlì lìphêphà.
lísòntfò	Lìsôntfò.	Lĕlì lìsôntfò.

Use C-1, C-2, and C-3 randomly as a check on students' ability to make the tone difference between the noun and copula construction.

C-1

T: Yini-le?

S: [Lìsôndvò].

T: Lena-ke?

S: [Sikhwama].

C-2

T: Ufunani?

S: Ngiphe [líkhòfí].

T: Na[li].

S: Ngiyabonga.

C-3

S$_1$: [Lena] [yìnsîphò].

S$_2$: Cha, akusiyo. [yìnyâmà].

M-2

síkhâlì, lúkhûnì	Sìkhâlì nèlúkhûnì.	It's a spear and firewood.
síkhwâmà, lísôndvò	Sìkhwâmà nèlísôndvò.	It's a bag and a wheel.
líphèphà, lúsîbà	Lìphêphà nèlúsîbà.	
íntfòmbí, sílwànè	Yǐntfômbí nèsílwànè.	

C-4

T: Yìní-lè nálè?
Or: yîní lěnà nálěnà?

S: [Sìkhâlì] nè[lúkhûnì].

M-3

To the student: When nè- is added to an iN-class noun, the i- of the prefix is dropped, and the high tone of this vowel is retained and pushed over to the stem. This is the same kind of tone change as occurs when the copula (`) and lè- are prefixed to a noun:

nè- + ínsìphò becomes nènsîphò
` + ínsìphò becomes yìnsîphò (cycle 25, 31)
lè- + ínsìphò becomes lènsîphò (cycle 35)

sílwànè, ínyònì	Sìlwânè nènyônì.	animal bird	It's an animal and a bird.
líphèphà, ínsìphò	Lìphêphà nènsîphò.	paper, soap	
íntfòmbí, ínkhòmó	Yìntfômbì nènkhômò.	girl, cow	
síkhwâmà, ímàlí	Sìkhwâmà nèmâlì.	bag, money	

C-5

Repeat C-4, using the vocabulary from M-3.

C-6

Use pictures of the class, the Swazi teachers, and any other well-known persons for the following.

T: (pointing to two people in a picture)
Bobani laba?

S: Ngu[Mary] na[Jane].

TO THE STUDENT:

The answer to Yini-le? can take two forms:

(1) Sikhwama lesi. (This is a bag.)
(2) Lesi sikhwama. (This is a bag.)

The difference is that (1) merely identifies an object, while (2) distinguishes an object from among the other objects in a group or set. As noted before, where siSwati permits an alternate sentence order, the item which comes first in a sentences is emphasised or in some way brought into special focus.

Cycle 38 Mary talks a lot.

M-1

In the following use the names of students who are known to eat, drink, etc. to excess.

khuluma	Mary úkhúlúmà kàkhúlù.	talk	Mary talks a lot.
natsha	John únátshà -------.	drink	
dla	Peter údlà -------.	eat	
fundza	Jane úfúndzà -------.	read, learn, study.	
hona	[ ] úhónà -------.	snore	

M-2

Teacher	Response
Mary úkhúlúmà kakhulu.	Úkhúlúmà kàkhúlù Mary? (Does Mary talk too much?)
John únátshà ---------.	Únátshà ----------- John?
Peter údlà ---------.	Údlà -------------- Peter?
Jane úfúndzà ---------.	Úfúndzà ----------- Jane?
[ ] úhónà ---------.	Úhónà ------------[ ]?

C-1

T: U[khuluma] kakhulu [Mary]?

S: Yebo, [Mary] u[khuluma] kakhulu.

Or: Yebo, u[khuluma] kakhulu.
Or: Yebo.
Or: Cha.

M-3

In the following use the names of students who do not eat, drink, etc. to excess.

John	John úkhúlúmà kàncánè.	John	John talks little.
Peter	Peter únátshà -------.	Peter	
Jane	Jane údlà -------.	Jane	
Mary	Mary úfúndzà -------.	Mary	
[ ]	[ ] úhónà -------.	[ ]	

M-4

If necessary practice the sentences of M-3 in the question form (cf. M-2).

C-2

T: U[khuluma] kancane [John]?

S: Yebo, u[ukhuluma] kancane.

C-3

T: U[khuluma] kakhulu [Mary]?

S: Yebo.

T: U[khuluma] kakhulu [John]?

S: Cha. [John] u[khuluma] kancane.

Continue with further combinations of C-1 and C-2.

M-5

Mary	Úkhúlúmà njànı́ Mary?	Mary	How does Mary talks?
John	Únátshà ----- John?	John	
Peter	Údlà ----- Peter?		
Jane	Úfúndzà ----- Jane?		
[ ]	Úhónà ----- [ ]?		

C-4

T: U[khuluma] njani [Mary]?

S: U[khuluma] kakhulu.

T: [John]-ke ?

S: U[khuluma] kancane.

C-5

T: [Mary], ukhuluma kakhulu?

[Mary]: Yebo, ngi[khuluma] kakhulu.
Or: Cha. Ngi[khuluma] kancane.

TO THE TEACHER:

Two sounds, /dl/ and /nc/, which have not been practiced before may give students some difficulty; do the best that you can to teach these sounds by mimicry, but do not insist on perfection. If there is time, you may make a brief drill with materials from the cycles where these are practiced.

Cycle 39 Pronouncing p / b, b // bh, h / hh

P-1

Have students mimic the following:

1. /p/	2. /b/ [ ]
kúpélà (to spell)	kúbélà (steal from)
kúpánà (to tie up a cow)	kúbánà (it is somewhat bad)
kúpùmà (to burst)	kúbùnà (to wither)
kúpònyà (to hit with a long hollow object)	kúbònyà (to be sick - said of king only)
kúpókà (to haunt)	kúbòlà (to become rotten)
kúpósà (post a letter)	kúbónà (to see)
sípékè (bacon)	kúbékà (put down)
sípúnù (spoon)	síbûnù (buttock)
lípásì (a pass)	líbâlà (yard)
sípólò (railroad tracks)	síbòtò (dent)

Test-1

Give Test-1, found on page 39-4

P-2

Have students mimic the following.

It may be useful to have them mimic the siSwati syllables also:

ba bha
be bhe
etc.

1. /b/ [ ]	2. /bh/ [p]
kúbúkà	kúbhúkà
kúbòngà	kúbhòngà
kúbékà	kúbhèkà
kúbábà	kúbhàbhà
síbûnù	síBhûnù
lībâlà	líbhálà
síbòngò	síbhóngò
líbàngà	líbhángè
úḿsôbò	úḿsóbhò
kúbàlà	kúbhálà

Repeat Test-1 on U.S. 21-4 if students have difficulty in distinguishing between b and bh.

P-3

Have students mimic the following.

It may be useful to have them mimic the siSwati syllables also:

ha	hha
he	hhe
etc.	

1. /h/	2. /hh/
kúhòlà	kúhhùlà
kúhóbà	kúhhòbà
kúhámbà	kúhhùmbà
líhíyà	lóhhèyà
líhánsì	líhháshì
líhúzù	líhhúkà
síhógò	líhhókò
líhèlè	líhhékè

Repeat Test-2 on U.S. 35-5 if students have difficulty in distinguishing between h and hh.

Test-1

Follow the usual procedures in giving this test.

Instructions:

Write p or b in the spaces below; also write in the tone which has been omitted.

1.	kú___elà	1.	kúpélà
2.	kú___elà	2.	kúbélà
3.	kú___anà	3.	kúbánà
4.	kú___onà	4.	kúbónà
5.	kú___osà	5.	kúpósà
6.	kú___anà	6.	kúpánà
7.	kú___unà	7.	kúbùnà
8.	kú___umà	8.	kúpùmà
9.	sí___unù	9.	sípúnù
10.	sí___unù	10.	síbûnù
11.	sí___ekè	11.	sípékè
12.	kú___ekà	12.	kúbékà
13.	kú___onyà	13.	kúbònyà
14.	kú___onyà	14.	kúpònyà
15.	lí___alà	15.	líbâlà

Write p, b, ph, or bh in the spaces below.

16.	sí___òlò	16.	síphòlò
17.	kú___òngà	17.	kúbhòngà
18.	kú___òngà	18.	kúbòngà
19.	kú___ònyà	19.	kúpònyà
20.	sí___ûnù	20.	síBhûnù
21.	si___ûnù	21.	síbûnù
22.	sí___únù	22.	sípúnù
23.	sí___ûndvù	23.	síphûndvù

Fold to here

Cycle 40 What are you saying?

M-1

wena	Ùtshìní wènà?	you	What are you saying?
yena	Útshìní yènà?	he/she	
bona	Bátshìní bònà?	they	

M-2

lifas'telo	Ngìtshì: Vùlá lífás'télò.	window	I'm saying: Open the window.
sivalo	-------------- sívàlò.	door	
libhokisi	-------------- líbhókî̂sì.	box	

C-1

A: [Peter], vula [lifas'telo].

[Peter]: Ùtshìní?

A: Ngitshi: Vula [lifas'telo].

[Peter]:	Kùlúngìlè. (Opens [the window.])	Okay.
Or:	Ngìyàbónà.	I see.
Or:	Hhó-ò	Oh (I see).

A: Àwùbónì-ké!

M-3

Teacher		Response	
Khumula lijezi.	Útshì thìshèlà:	Khùmúlà líjèzí.	(The teacher says: Put on your sweater.)
------- tibuko.	--------------:	------- tíbúkò.	
Faka lijezi.	--------------:	Fákà líjèzí.	
------- tibuko.	--------------:	------- tíbúkò.	
Sukuma.	--------------:	Súkúmà.	
Hlala phansi.	--------------:	Hlàlá phánsì.	

Repeat the above using vala (close, shut).

C-2

T: [Peter], [khumula] [lijezi].

[Peter]: (not understanding, says to S_2) Útshìní?

S_2: Útshì: [Khùmúlá] [líjèzí].

[Peter]: Ngìyàbòngà.

See U.S. 32 for additional substitution possibilities.

C-3

Teach students to recognize the first line, but do not have them use it, since it contains a subjunctive construction which will be introduced later. At this point it is sufficient for students to comprehend the meaning of this command.

C-4

T:	[Mary], hamba utjele [Peter] [avule lifas'telo].	Mary, go and tell Peter he should open the window .
[Mary]:	(goes to Peter and says) Utshi thishela: Vula lifas'telo.	

C-5

S_1:	(to S_2) Vula lifasitelo.	
S_2:	Thishela utshini?	
S_1:	Utshi: Kulungile.	He says: Okay.
S_2:	(pointing to the other students) Batshini bona?	What do they say?
S_1:	Nabo batshi: Livule.	They also say: Open it.

E-1

Use additional commands (e.g., from U.S. 26) in the following exercise. Encourage students to use Phindza futshi whenever they need it, both in and out of class.

Teacher	Response
Beka lihhabhula etafuleni.	Phíndzá fútshì.
-------------------------.	Ngìyàbónà
* * * * *	
Tshatsha ipenseli.	Phindza futshi.
-----------------.	Ngiyabona.
* * * * *	
Faka lijezi ebhokisini.	Phindza futshi.
----------------------.	Ngiyabona.
* * * * *	
[ ].	Phindza futshi.
----------------------.	Ngiyabona.

E-2

Repeat E-1, substituting Kùlúngìlè, Hhó-ò, or Ngìyěvà (I hear/ understand) for Ngiyabona.

E-3

Repeat E-2, substituting the more deferential form Àwúphíndzè fútshì (lit: Let you say it again.) for Phindza futshi.

E-4

Repeat E-1, adding Àngǐvà (I don't understand) to the response: Phindza futshi. Angiva.

TO THE STUDENT:

The language learner frequently does not quite understand something said to him, or he needs just a little more time to frame his reply. The phrases introduced in this cycle are very useful in this type of situation, both as language learning tools and as devices to support and continue a faltering conversation.

A similar type of phrase was introduced in S.S. 9: Usho mine? (Do you mean me?)

An alternate order in M-1 implies that an opinion is being asked for:

Utshini wena?	(M-1)	What are you saying?
Wena utshini?	(alternative)	What do you say (i.e., What's your opinion)?

Cycle 41 Depressor Consonants

P-1

To the student: /bh/ and /hh/ have a peculiar effect on the following vowel (as you may already have noticed): 1) the vowel is "rough" rather than "smooth, and 2) the pitch is lowered or "depressed." Your production of these two consonants will be aided greatly by putting this "rough" quality on the vowel and by "depressing" the pitch of the tone following following these consonants. (This effect is particularly noticeable to the English ear on words which have been borrowed from English: ibhasi (bus)? libhodo (pot)? libhakede (bucket), kubhaka (to bake), libhange (bank).)

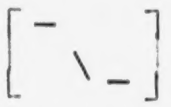
Listen to and mimic the following, paying attention to these two points.

To the teacher: Have students listen to, then mimic the following.

1. /bh/		2. /hh/	
kúbhòbà	(to chew bones)	kúhhòbà	(to mow down)
kúbhèmà	(to smoke)	kúhhèmà	(to talk in one's sleep)
kúbhèdlà	(to insist)	kúhhèdlà	(to file, scratch)
kúbhùzà	(to rush in a group)	kúhhùlà	(to give or get a haircut)
kúbhùngà	(to caucus)	kúhhùmbà	(to report)
kúbhèkà	(to go in a certain direction)	lóhhèyà	(hawk)

P-2

To the student: A low tone after a high tone is actually a low falling tone (the previous high tends to pull it up):



kúbòngà

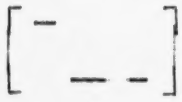
kúbàlà

kúpùmà

ínsìphò

líphèphà

However, the same low tone in the following is actually a low level tone due to the "depressing" effect of /bh/ or /hh/:



kúbhòngà

kúbhèmà

kúhhèmà

kúhhùlà

/bh/ and /hh/ are members of a series of consonants (called "depressor consonants"), all of which are inherently low in tone. One could indicate this by writing a low tone over these consonants:

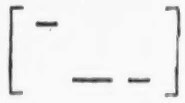
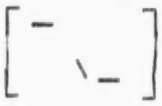
kúbh̀òngà

kúhh̀èmà

This, however, need not be done, since /bh/, /hh/ and the rest of the consonants in this series (d, g, v, z, j, dz, dv, dl, mb, ngg, ngc, nc, gc) are always low in tone, never high. All of these consonants "depress" (lower) the actual pitch of the tone which follows.

Listen how the depressor consonants affect the tone following, in comparison to the effect of non-depressor consonants on the tone following.

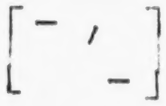
To the teacher: Have students listen as you read group 1, then pairs of words from both group. After that have them mimic these words in the same order.

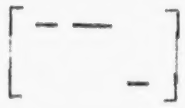
1. Depressor Consonants (bh, hh, d, dl, g, v, z)	2. Non-depressor Consonants
	
kúbhòngà	kúbòngà
kúbhèmà	kúbàlà
kúhhùlà	kúhòbà
lídàdà	lítùbà
índlòvù	síkhòvà
lógwàjà	ínyònì
sívàlò	síbòngò
lízèmbè	ínsìpho

P-3

To the student: The effect of depressor consonants on a high tone is actually much more noticeable; the combination of low tone (inherent in depressor consonants) and high tone gives a rising pitch. Listen for this rising pitch the following.

To the teacher: Have students listen as you read group 1, and then pairs of words from both groups. After that have them mimic these words in the same order.





1. Depressor Consonants	2. Non-depressor Consonants
kúbhúkà	kúbúkà
kúbhólà	kúbónà
líhháshì	líhánsì
kúnggénà	kúthénà
kúvúkà	kwémúkà
líjázì	líwáshì
lídúkù	sítúlò
líbhándè	sípúnù
líbhántjì	lípípì
líbhángè	lípósì
líhhékè	líhíyà
sívándzè	lísáhà

Test-1

Give Test-1, found on page 41-4

Test-1

Follow the usual procedures in giving this test.

Write bh or hh in the spaces below; also write in a high (´) or low (`) tone on the vowel, remembering that a depressor consonant lowers the pitch of the following tone.

1. kú___emà
2. kú___emà
3. kú___obà
4. kú___obà
5. kú___ulà
6. kú___uzà
7. kú___ukà
8. kú___olà
9. kú___emà
10. lí___antjì
11. lí___ekè
12. ló___eyà

Write b, bh, h, or hh in the spaces below; also write in the tone on the vowel remembering that a depressor consonant (bh, hh) lowers the pitch of the following vowel.

13. kú___ukà
14. kú___ukà
15. kú___olà
16. kú___onà
17. lí___ansì
18. lí___ashì
19. kú___ongà
20. kú___ongà
21. kú___obà
22. kú___ulà
23. lí___ekè

Fold to here

1. kúbhèmà
2. kúhhèmà
3. kúbhòbà
4. kúhhòbà
5. kúhhùlà
6. kúbhùzà
7. kúbhúkà
8. kúbhólà
9. kúbhèmà
10. líbhántjì
11. líhhékè
12. lóhhèyà

13. kúbúkà
14. kúbhúkà
15. kúbhólà
16. kúbónà
17. líhánsì
18. líhháshì
19. kúbòngà
20. kúbhòngà
21. kúhòbà
22. kúhhùlà
23. líhhékì

Cycle 42 Who do you room (live) with?

M-1

hlala	Ùhlàlà nàbàní?	sit; live	Who do you room (lit: live) with?
fundza	Ùfúndzà ------?	study; read	
sebenta	Ùsébéntà ------?	work	

M-2

Peter	Ngìhlàlà nàPeter	I room with Peter.
Mary Doke	-----------Mary Doke.	
Peter naJohn	-----------Peter náJohn.	
[ ]	-----------[ ].	

C-1

Ask each student who his roommate(s) are?

T: U[hlala] nabani?

S: Ngi[hlala] na[Peter].

M-3

hlala	Ngìhlàlà ngědvà.	dwell, live	I'm living alone.
sebenta	Ngìsébéntà ------.	work	
hamba	Ngìhámbà ------.	go, walk	

M-4

hlala	Ùhlàlà nàbàní?	Who do you room with?
sebenta	Ùsébéntà -----?	
hamba	Ùhámbà ------?	

C-2

A: U[hlala] nabani?

B: Ngi[hlala] ngedva.

M-5

hlala	[Peter] úhlálà nàbànɪ́?	sit; live	Who does Peter live with?
khuluma	------- úkhúlúmà ------?	talk to	
fundza	------- úfúndzà ------?	study; read	
sebenta	------- úsébéntà ------?	work	

M-6

hlala	[Peter] úhlálà yĕdvà.	Peter lives alone.
fundza	------- úfúndzà -----.	
hamba	------- úhámbà -----.	
khuluma	------- úkhúlúmà -----.	

C-3

A: [Peter] u[hlala] nabani?

B: U[hlala] yedva.

M-7

edolobheni	Ùyà nàbànɪ́ édólóbhènì?	to town	Who are you going to with?
eposini	---------- épósìnì?	to the post office	
esikolweni	---------- ésɪ́kólwènì?	to school	
esitolo	---------- ésɪ́tólò?	to the store	

C-4

To the student: Ask one of the questions in M-5 of at least different people during the next 24 hours.

A: Uyaphi?

B: Ngiya [edolobheni]

A: Uhamba nabani?

B: Ngihamba na[thishela wami].

TO THE STUDENT:

Another answer used frequently in Swaziland to the question in C-1 is:

Ngihlala ka[Mamba]. I live at [Mamba]'s.

In M-7 one can also say: Ngiya ka[Mamba] or Ngiya ka[Jones], meaning, "I'm going to Mamba's place" or "Jones' place." In earlier cycles you learned to use ka- as the locative prefix (instead of e-) with certain of Swaziland's towns; for example, kaManzini literally means "at Manzini's place."

Cycle 43 Gududu!

This vocabulary game, played by Swazi children, may be used at this point in the course for practicing the tone patterns of nouns, or it may be used at later points for diversion from the humdrum and tedium of regular classroom activities.

M-1

Use pictures to introduce and practice the following.

ínyôkà	snake
ímphîsì	hyena
ínyôsì	bee
ímphâkà	wild grey cat (also a rude person)
ínyâtshì	Cape buffalo

C-1

T: Gududu!

S: [ínyâtshì]

Continue until the student has exhausted his animal vocabulary or he can no longer keep up with the pace and rhythm of the game. The correct tones must be used, or the student is eliminated.

Other animal names may be added here if time and the skill of students permits:

ínkûnzì (bull), ínkhâbì (ox), ínhlâtfù (python).

M-2

Use pictures to introduce and practice the following.

ímphàlá	impala
síbànkwá	lizard
ínkhòmó	cow

C-2

T: Gududu!

S: [ímphàlá]

C-3

Combine C-1 and C-2, making certain that the correct tones are used.

M-3

Use pictures to introduce and practice the following.

índlòvù	elephant
ínggwènyà	crocodile
lógwàjà	rabbit

C-4

T: Gududu.

S: [índlòvù]

etc.

C-5

Combine C-3 and C-4.

M-4

lídàdà	duck
lóhhèyà	hawk

* * * * *

ínyònì	bird
lítùbà	dove
síkhòvà	owl
lílàndzà	tick-bird

C-6

T: Brrr!

S: [ínyònì]

etc.

C-7

Combine C-4 and C-6.

E-1

1. high-low-low		2. high-fall-low	
ínyònì	(bird)	ínyôkà	(snake)
lítùbà	(dove)	ímphîsì	(hyena)
líllàndzà	(tick-bird)	ímphâkà	(wild cat)
síkhòvà	(owl)	ínyôsì	(bee)
ímpùnzì	(duiker)	ínkûnzì	(bull)

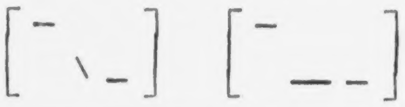
E-2

1. high-fall-low		2. high-fall-high		3. high-low-high	
ínyôkà	(snake)	lícâcá	(skunk)	ínkhòmó	(cow)
ímphîsì	(hyena)	lúswêtí	(eagle)	ímphàlá	(impala)
ímphâkà	(wild cat)	lítshângá	(thigh)	síbànkwá	(lizard)
ínkûnzì	(bull)			íntshìní	(otter)

E-3

Note that group 2 differs from group 1 in that the words in this group have a depressor consonant in the second syllable, which affects the low tone on this syllable:

ínyònì lídàdà



1. high-low-low		2. high-low-low	
ínyònì	(bird)	lídàdà	(duck)
lítùbà	(dove)	lóhhèyà	(hawk)
síkhòvà	(owl)	índlòvù	(elephant)
líllàndzà	(tick-bird)	ínggwènyà	(crocodile)
ímpùnzì	(duiker)	lógwàjà	(rabbit)

TO THE STUDENT:

Swazi children (such as herdboys out on the veld) play a word game in which the object is to name a wild animal each time the person who is 'it" says "Gududu!" Failure to name an animal immediately after the signal (Gududu!) without hesitation, means that one is "out" of the game. "Gududu" is the sound an animal makes when it starts up (as a result of being startled by an intruder). This word belongs to a special class of "sound" words called ideophones (discussed in more detail in a later cycle).

This game is also played with the ideophone "Brrr!" used as a signal to demand the naming of a bird. "Brrr!" is the sound a bird makes when it is flushed from its hiding place.

The nouns in this cycle have been grouped according to their tone patterns. Concentrate on an accurate production of the tones during the class; do not make any special effort to remember these nouns (and their meanings) or to use them in order contexts.

Cycle 44 We and you (pl)

M-1

Teacher	Response	
Uphumaphi?	Niphumaphi?	(Where are you-pl coming from?)
Uyaphi?	Niyaphi?	
Uhlalaphi?	Nihlalaphi?	(Where do you-pl live?)
Usebentaphi?	Nisebentaphi?	

M-2

Teacher	Response	
Ngiphuma ehhovisi.	Siphuma ehhovisi.	(We are coming from the office?)
Ngiya --------.	Siya --------.	
Ngisebenta --------.	Sisebenta --------.	

* * * * *

Ngihlala eKent Hall.	Sihlala eKent Hall.
-------- [ ].	------- [ ].

C-1

T: Ni[hlala]phi?

S: (answering for group) Si[hlala] e[Kent Hall.]

M-3

Teacher	Response
Sawubona.	Sanibona.
Unjani?	Ninjani?
Sibona wena.	Sibona nine.
Sala kahle.	Salani kahle.
Hamba kahle.	Hambani kahle.

* * * * *

Ngisekhona.	Sisekhona.
Ngingeva nine.	Singeva nine.

C-2

A: Sanibona.

B: Sanibona. Ninjani?

A: Sisekhona. Singeva nine.

B: Sisekhona. Niphumaphi?

A: Siphuma [ehhovisi]. Nine-ke?

B: Tshine siphuma [eposini]. Niyaphi?

A: Siya [ekhaya]? Nine-ke?

B: Natshi siya [ekhaya].

M-4

Teacher	Response
Ufunani?	Nifunani?

* * * * *

Ngifuna likhofi.	Sifuna likhofi.	(We want coffee.)
------- litiya.	------ litiya.	
------- lubisi.	------ lubisi.	
------- inamanedi.	------ inamanedi.	(We want cold drinks.)
------- bhiya.	------ bhiya.	(We want beer.)
------- tjwala.	------ tjwala.	(We want beer.)
------- ink'antini.	------ ink'antini	(We want cold whisky, brandy.)

C-3

T: Nifunani?

S_1: Sifuna [likhofi.]

S_2: Mine ngifuna [litiya].

S_3: Nami. Me too.

S_4: Mine ngifuna [inamanedi].

S_5: Mine noma yini. For me, anything.

M-4

Teacher	Response
Sawubona Jones.	Sanibona boSmith. (Hello Smiths.)
-------- Mamba.	-------- boMamba. (Hello Mambas.)
-------- [ ].	-------- bo[ ].

* * * * *

Teacher	Response
Sanibona bhuti.	Sanibona bohuti. (Hello brothers.)
-------- sisi.	-------- bosisi. (Hello sisters.)
-------- wena wekunene.	-------- bekunene. (Hello sirs/ mesdames.)

C-4

A: Sanibona bo[sisi].

B: Yebo, sibona nine bo[bhuti].

M-5

Teacher	Response
Ungubani?	Nibobani?
Ngimi.	Ngitshi.
Nguwe ungubani?	Ngini nibobani?
NginguPeter.	SiboPeter naJohn.
------[ ].	----[ ] --[ ].
Nggena	Nggenani.
Uvuka njani?	Nivuka njani?
Ngiyavuka.	Siyavuka.
Ngingeva wena.	Singeva nine.
Nami ngiyavuka.	Natshi siyavuka.

C-5

A: (Knocks at the door of B).

B: (hearing that there is more than one person) Nibobani?

A: Ngitshi

B: Ngini nibobani?

A: Sibo[Peter] na[John].
Or: Ngu[Peter] na[John].

B: Nggenani. (as they enter) Nivukanjani?

A: Siyavuka. Singeva nine.

B: Natshi siyavuka.

Cycle 45 Rising tone

M-1

To the student: In cycle 41 you learned how depressor consonants (bh, hh, d, v, etc.) affect the pitch of the tone which comes after the consonant. In this cycle you will hear how the depressor consonants change the tone of the vowel which comes before the consonant. In earlier cycles (25, 31, 37) you learned that the prefixing of a low tone to a noun to form the copula construction results in the high tone of the NP (noun prefix) being pushed over to the next syllable. The depressor consonants block this movement of the high tone, so that a sequence of a low plus a high tone remains on the NP; this is realized as a rising glide:

noun		copula construction	
índvòdzà	(man)	Yǐndvòdza	(it's a man)
ínggòmà	(song)	Yǐnggòmà	(it's a song)
sívàlò	(door)	Sǐvàlà	(it's a door)

To the teacher: 1) Give a "same-different" drill, using words from both groups below:

T: sívàlò, Sǐvàlò
S: different
T: lízèmbè, lízèmbè
S: same
etc.

2) Have students listen as you read group 2.

3) Have students listen as you read pairs of words from both groups. (Do not attempt to teach the meaning of these words.)

P-1

1. high tone (on the first syllable)	2. rising tone on the first syllable
índvòdzà	Yǐndvòdzà.
ínggòmà	Yǐnggòmà.
ínggùbò	Yǐnggùbò.
índlèlà	Yǐndlèlà.
sívàlò	Sǐvàlò.
sígcòkò	Sǐgcòkò.

sídlàdlà	Sǐdlàdlà.
lízèmbè	Lǐzèmbè.
lídàdà	Lǐdàdà.
lídvòlò	Lǐdvòlò.
lúvàlò	Lǔvàlò.

C-1

Have students respond with "high" or "rising."

T: [Sǐvàlò.]

S: ["rising"]

Test-1

Give Test-1, found on page 45-5.

P-2

Have students mimic the following. (Do not teach the meaning of these words.)

1. noun (with high tone on the first syllable)	2. Copula (with rising tone on the first syllable)
lídàdà	Lǐdàdà.
sívàlò	Sǐvàlò.
lúvàlò	Lǔvàlò.
lízèmbè	Lǐzèmbè.
ínggòmà	Yǐnggòmà.
ínggùbò	Yǐnggùbò.
índvòdzà	Yǐndvòdzà.

* * * * *

líbhòdó	Lǐbhòdó.
líbhùkú	Lǐbhùkú.
líjàhá	Lǐjàhá.

líjèzí	Lǐjèzí.
lúdvòngá	Lǔdvòngá.
íhhòntjí	Yǐhhòntjí.
índzèbé	Yǐndzèbé.

Test-2

Give Test-2, found on page 45-6

P-3

Have students mimic the following. (Do not teach the meaning of the words.)

1. noun (with high tone on the first syllable)	2. Copula (with rising tone on the first syllable)
líBhûnù	LǐBhûnù.
lígâmà	Lǐgâmà.
líjêlè	Lǐjêlè.
índzâwò	Yǐndzâwò.
ímbûtì	Yǐmbûtì.
ímbîlà	Yǐmbîlà.
ímvûlà	Yǐmvûlà.

C-2

Have students respond with "high" or "low."

T: [líBhûnù]

S: ["high"]

TO THE TEACHER:

The rising glides will be difficult for some of your students to hear. This is partly due to the shortness (in time) of these rises. It may help some students to hear a pitch rise which has a longer duration. The copula form of the following words has a longer pitch rise, due to the fact that there is actually a low-high sequence on two closely-knit syllables: ù-ḿ- (/m/ is syllabic in these words; that is, it always has its own tone and it has the "beat" which is usually associated with a syllable). This low-high sequence on ùḿ- is actually a long pitch rise, and students should be able to hear it (especially in comparison to the high level pitch in the nouns of group 1).

1. noun (high level pitch on first two syllables)	2. copula
úḿhlòbò	Ngúḿhlòbò.
úḿphèkì	Ngùḿphèkì.
úḿlìmì	Ngùḿlìmì.
úḿlùngù	Ngùḿlùngù.
úḿlùmbì	Ngùḿlùmbì.
úḿlòmò	Ngùḿlòmò.
úḿlèntè	Ngùḿlèntè.
úḿfùlà	Ngùḿfùlà.

Test-1 (´ ` ` / ˇ ` `)

Read 1-10 as a "same-different" drill; each pair may be repeated, if necessary. Follow the usual procedures in giving 11-23.

Instructions:

A pair of words will be given in 1-10; determine if they are the "same" or "different" and indicate your decision by underlining the correct answer. The differences will be on the first syllable.

1. same different
2. same different
3. same different
4. same different
5. same different
6. same different
7. same different
8. same different
9. same different
10. same different

Instructions:

Write in the first syllable with it's tone (´ or ˇ).

11. ____dàdà.
12. ____dàdà
13. ____dvòdzà.
14. ____gòmà.
15. ____vàlò.
16. ____vàlò
17. ____zèmbè.
18. ____zèmbè
19. ____dlèlà.
20. ____dlèlà.
21. ____vàlò
22. ____vàlò.
23. ____gùbò.

--Fold to here--

1. Sǐvàlò. Sǐvàlò. same
2. Lǐdàdà. Lǐdàdà. same
3. lídàdà, Lǐdàdà. different
4. sívàlò, Sǐvàlò. different
5. lóhhèyà, lóhhèyà same
6. sígcòkò, Sǐgcòkò. different
7. índvòdzà, Yǐndvòdzà. different
8. ínggùbò, ínggùbò. same
9. ínggùbò. Yǐnggùbò. different
10. lízèmbè, Lǐzèmbè. different

11. Lǐdàdà.
12. lídàdà
13. Yǐndvòdzà.
14. Yǐnggòmà.
15. Sǐvàlò.
16. sívàlò
17. Lǐzèmbè.
18. lízèmbè
19. Yǐndlèlà.
20. Yǐndlèlà.
21. lúvàlò.
22. Lǔvàlò.
23. Yǐnggùbò.

6

Test-2 (´ ` ` // ˇ ` ´)

Read 1-10 as a "same-different" drill; each pair may be repeated, if necessary. BE CAREFUL NOT TO DROP THE FINAL HIGH TONE ON THE SECOND MEMBER OF EACH PAIR. Follow the usual procedures in giving 11-22.

Instructions:

A pair of words will be given in 1-10; determine if they are the "same" or "different" and indicate your decision by underlining the correct answer. The differences will be on the first syllable.

1. same different
2. same different
3. same different
4. same different
5. same different
6. same different
7. same different
8. same different
9. same different
10. same different

Instructions:

Write in the first syllable, with it's tone (´ or ˇ).

11. ____bhòdó.
12. ____jèzí
13. ____jèzí.
14. ____bhùkú
15. ____jàhá
16. ____jàhá.
17. ____dvòngá.
18. ____dzèbé.
19. ____hhòntjí.
20. ____hhòntjí
21. ____bhùkú
22. ____bhùkú.

Fold to here

1. Lǐbhòdó. Lǐbhòdó. same
2. líbhòdó, Lǐbhòdó. different
3. líbhòdó, líbhòdó. same
4. Lǐbhùkú. Lǐbhùkú. same
5. líbhùkú, Lǐbhùkú. different
6. líjàhá, Lǐjàhá. different
7. íhhòntjí, Yǐhhòntjí. different
8. índzèbé, índzèbè. same
9. Yǐndzèbé, Yǐndzèbé. same
10. líjèzí, Lǐjèzí. different

11. Lǐbhòdó.
12. líjèzí
13. Lǐjèzí.
14. líbhùkú
15. líjàhá
16. Lǐjàhá.
17. Lǔdvòngá.
18. Yǐndzébé.
19. Yǐhhòntjí.
20. íhhòntjí
21. líbhùkú
22. Lǐbhùkú.

Cycle 46 By the way, are you a Catholic?

M-1

Teacher	Response 1	Response 2
UliBhunu yini wena? (Are you a Boer/Afrikaaner?)		Angisilo (I am not one.)
UliSwati yini wena? (Are you a Swazi?)	Ngingilo. (I'm one.)	Angisilo.
UngumSutfu yini wena? (Are you a Mosotho?)		Angisiye.
UliKula yini wena? (Are you an Indian?)		Angisilo.
UliMelika yini wena? (Are you an American?)	Ngingilo.	Angisilo.
UliNggisi yini wena? (Are you an Englishman?)		Angisilo.
Ulivolontiya yini wena? (Are you a volunteer?)	Ngingilo.	
Ungumlumbi yini wena? (Are you a white man?)	Nginguye.	Angisiye.
Ungumuntfu yini wena? (Are you a black man?)	Nginguye.	Angisiye.

C-1

T: Uli[Melika] yini wena?

S: Ngi[ngilo].
Or: Angisi[lo].

C-2

T: U[liBhunu] yini wena?

S: Cha, angisi[lo].

T: Uyini? What are you?

S: Ngi[liMelika].

M-2

Teacher	Response 1	Response 2
Angitshi ulikholwa leLoma wena? (By the way, are you a Catholic (lit: of Rome)?	Ngingilo.	Angisilo.
Angitshi ulikholwa leWeseli wena? (-----------------a Methodist?)	--------.	--------.
Angitshi ulikholwa leSheshi wena (-----------------an Anglican?)	--------.	--------.

Angitshi ulikholwa leMelika wena? (------------------a Nazarene?)	Ngingilo.	Angisilo.
Angitshi ulikholwa leZiyoni wena? (-------------------a Zionist?)	--------.	--------.

C-3

T: Angitshi ulikholwa [leLoma] wena?

S: Ngingilo.
Or: Angisilo.

* * * * *

T: Ukholwaphi? — Where do you worship (lit: believe)?

S: [EWeseli].

M-3

Teacher	Response
Mine angisilo liMelika.	Wena awusilo liMelika. (You are not an American.)
------------- liBhunu.	Wena awusilo liBhunu.
------------- livolontiya.	Wena awusilo livolontiya.
Mine angisiye umfana.	Wena awusiye umfana.
------------- umfati.	Wena awusiye umfati.
Mine angisiyo intfombatana.	Wena awusiyo intfombatana.
------------- indvodza.	Wena awusiyo indvodza.

C-4

T: Mine angisilo [liMelika],
kodva wena [uliMelika]. — Me, I'm not an American,
but you, you're an American.

Mine ngi[liSwati],
kodva wena awusilo [liSwati].

Mine angisilo [liBhunu],
nawe awusilo [liBhunu].

C-5

A: U[liBhunu] yini wena?

B: Cha, angisi[lo].

A: Awusi[lo]? Uyini?

B: Ngi[liMelika].

C-6

T: [Sukuma] [Dole].

[Doke]: (Stands.)

T: (to Doke) Wena awusiye [Dole].

[Doke]: Hho-o, usho [Dole]. Cha, angisiye.

C-7

A:	Sawubona [Miller]. Angitshi?	Greetings [Miller]. That's right, isn't it?
B:	Cha! Angisiye [Miller].	
A:	Awusiye [Miller]? Cola [babe].	
B:	Akunandzaba.	

Cycle 47 A watch // It's a watch

M-1

To the student: In cycles 17, 25, and 31 you practiced the copula form of three tone groups of nouns:

	noun	copula
high-fall-low	síkhwâmà	Sìkhwâmà.
high-low-high	líkhòfí	Lìkhôfí.
high-low-low	ínsìphò	Yìnsîphò.

All of these have a low tone on the NP for the copula construction. A fourth tone group has a short rising tone on the NP:

high-high-low	líswídì	Lǐswídì.

This rising tone is the same as the rising tones in cycle 45: it results from the combination of a low tone (from the copula) and a high tone (from the NP) before a depressor consonant (which blocks the high tone from being pushed over to the next syllable by the low tone of the copula); in the case of this fourth tone group the non-depressor consonants act as if they were depressor consonants in that they prevent the high tone from being pushed over; (they do not, however, depress the tone following, as do the depressor consonants).

To the teacher: Students have been introduced to the meaning of the following words, but they have not practiced the copula form. In practicing the following, make sure that students pronounce the rising tone of the copula correctly. Response 1 may also be used as a stimulus for eliciting Response 2:

Teacher (using Response 1)	Response 2
Lǐswídì.	Lělì lǐswídì.

Teacher	Response 1	Response 2
líswídì	Lǐswídì.	Lělì lǐswídì.
lík'ámò	Lǐk'ámò.	Lělì lǐk'ámò.
sítúlò	Sǐtúlò.	Lěsì sǐtúlò.
síkhíyà	Sǐkhíyà.	Lěsì sǐkhíyà.
síbúkò	Sǐbúkò.	Lěsì sǐbúkò.
lípósì	Lǐpósì.	Lělì lǐpósì.
lítíyà	Lǐtíyà.	Lělì lǐtíyà.

lúswáyì	Lǔswáyì.	Lǒlù lǔswáyì.
sípúnù	Sǐpúnù.	Lěsì sǐpúnù.
sípékè	Sǐpékè.	Lěsì sǐpékè.
sík'ólwà	Sǐk'ólwà.	Lěsì sǐk'ólwà.
ínhlókò	Yǐnhlókò.	Lěnà yǐnhlókò.
íshókì	Yǐshókì.	Lěnà yǐshókì.

Test-1

Give Test-1, found on page 47-4.

M-2

Use pictures of objects to introduce the following.

Teacher	Response	
Lělì lǐk'atì.	Lǐk'átì.	(It's a cat.)
---- lǐshídì.	Lǐshídì.	(It's a sheet.)
---- lǐpípì.	Lǐpípì.	(It's a pipe.)
---- lǐkhékhè.	Lǐkhekhe.	(It's a cake.)
Lěsì sǐfúndvò.	Sǐfúndvò.	(It's a lesson.)
---- sǎtísò.	Sǎtísò.	(It's a notice.)

C-1

T:	Loku yini?	What is this?
S:	[Lǐpípì.]	

C-2

A: Lǒkù yîní?

B: [Lǐpípì.]

C: Àkùsílò lípípì lělì.
[Lǐshídì lělì].

C-3

A: Lè[lípípì]

B: [Lami].

Test-2

Give Test-2, found on page 47-

Test-1 (´ ´ ` / ˇ ´ `)

Follow the usual procedures in giving this test.

Instructions:

Write the omitted syllable with its tone (´ or ˇ) in the spaces below.

1. ____swídì.
2. ____swídì.
3. ____túlò
4. ____túlò.
5. ____khíyà.
6. ____búkò.
7. ____búkò
8. ____tíyà
9. ____tíyà.
10. ____swáyì.
11. ____k'ámò.
12. ____púnù
13. ____púnù.
14. ____hlókò.
15. ____hlókò.
16. ____k'ólwà.
17. ____k'ólwà
18. Lělì ____swídì.
19. Lěsì ____túlò.
20. Ngìphé ____khíyà.
21. Ngìphé ____swáyì.
22. Lěnà ____shókè.
23. Lělì ____tíyà.

Fold to here

1. Lǐswídì.
2. líswídì
3. sítúlò
4. Sǐtúlò.
5. Sǐkhíyà.
6. Sǐbúkò.
7. síbúkò
8. lítíyà
9. Lǐtíyà.
10. Lǔswáyì.
11. Lǐk'ámò.
12. sípúnù
13. Sǐpúnù.
14. Yǐnhlókò.
15. ínhlókò
16. Sǐk'ólwà.
17. sík'ólwà
18. Lělì lǐswídì.
19. Lěsì sǐtúlò.
20. Ngìphé síkhíyà.
21. Ngìphé lúswáyì.
22. Lěnà yǐshókì.
23. Lělì lětíyà.

Test-2

Follow the usual procedures in giving this test.

Instructions:

Write the omitted syllable with its tone (ʹ or ˇ) in the spaces below.

1.	___ndvòdzà	1.	Yǐndvòdzà.
2.	___dvòdzà	2.	índvòdzà
3.	___vàlò	3.	sívàlò
4.	___vàlò.	4.	Sǐvàlò.
5.	___swídì.	5.	Lǐswídì.
6.	___túlò.	6.	Sǐtúlò.
7.	___túlò	7.	sítúlò
8.	___jèzí.	8.	Lǐjèzí.
9.	___bhòdó.	9.	Lǐbhòdó.
10.	___bhòdó	10.	líbhòdó
11.	___pósì.	11.	Lǐpósì.
12.	___tíyà	12.	lítíyà
13.	___tíyà.	13.	Lǐtíyà.
14.	___swáyì.	14.	Lǔswáyì.
15.	___khíyà	15.	síkhíyà

Fold to here

Some of the following will have low tone (ˋ) on the omitted syllable, in addition to high and rise (ʹ and ˇ).

16.	___bôngò.	16.	Sìbôngò.
17.	___vàlò.	17.	Sǐvàlò.
18.	___dlàdlà.	18.	Sǐdlàdlà.
19.	___khwâmà	19.	Sìkhwâmà.
20.	___khòffí	20.	líkhòffí
21.	___swídì.	21.	Lǐswídì.
22.	___bîsì.	22.	Lùbîsì.
23.	___khôffí.	23.	Lìkhôffí.
24.	___k'ámò.	24.	Lǐk'ámò.

Cycle 48 What place is on the other side of the river?

(Preceded by U.S. 42)

M-1

Use the map on page 48-4.

T: Lapha kukaManzini.	Here is Manzini.
--------kuMatshapha.	
--------kaLobamba.	
--------kaZambodze.	

C-1

T: Lapha kukuphi?
Or: Kukuphi lapha?

S: Ku[kaManzini].

C-2

Have students ask for the identification of various places on the map on page 48-4.

S: Yini-le? Or: Loku yini?	What is this?

T: [Yìnsîmì].

C-3

Have students ask for the identification of various buildings on the map on page 48-4.

S: Yini lendlu?

T: [Lígàlájì]

M-2

lapha	Kukuphi	lapha?	What is this here (place)?
kulendlu	-------	kulendlu?	What is this building?
kulendzawo	-------	kulendzawo?	What is this place?

C-4

S: Kukuphi [kulendlu]?

T: Ku[segalaji].

M-3

kwalentshaba	Kukuphi ngale	kwalentshaba?	What (place) is on the other side of this mountain?
kwalelihlatshi	-------------	kwalelihlatshi?	What (place) is on the other side of this forest?
kwalensimi	-------------	kwalensimi?	What (place) is on the other side of this field?
kwalomfula	-------------	kwalomfula?	What (place) is on the other side of this river?
kwakaLobamba	-------------	kwakaLobamba?	What (place) is on the other side of Lobamba?
kwakuMatshapha	-------------	kwakuMatshapha?	What (place) is on the other side of Matsapa?

C-5

S: Kukuphi ngale kwale[lihlatshi]?

T: Ku[seBhunya].

C-6

(In car at point A on the map on page 48-4.)

S:	Kukuphi ngale kwalentshaba?	
T:	Ngale?	On the other side?
S:	Mm̀-ḿ.	Yes.
T:	KukaZambodze.	

C-7

(In car at point A.)

S:	Kukuphi ngale kwalelihlatshi?	
T:	KuseBhunya.	
S:	KuseBhunya?	
T:	Ngukhona.	It's there.
S:	Ngiyabona.	

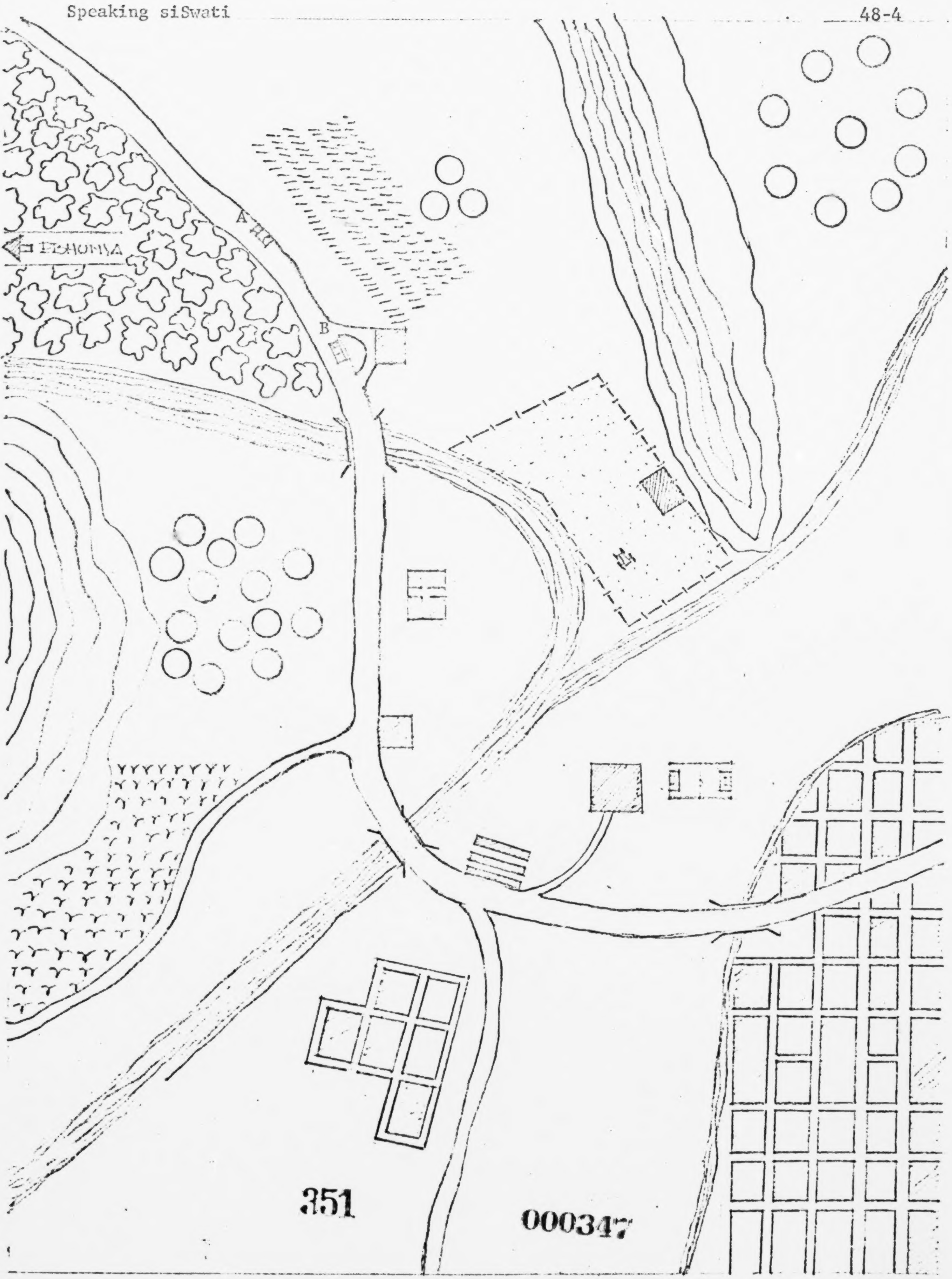
C-8

(In car at point B.)

S:	Kukuphi ngale kwalomfula?	
T:	Kuphi?	Where?
S:	Ngale kwalomfula.	On the other side of the river.
T:	Wo-o kukaLobamba.	
S:	Ngiyabona.	

TO THE STUDENT:

Much of your learning of siSwati will ultimately take place out of class, in your informal contacts with Swazis. Being able to ask a lot of questions will make this very much easier. This cycle has a number of questions that you can use immediately (and eventually in Swaziland) as you travel about with Swazis.


A
B
EKHOMVA

Cycle 49 Do you want a siSwati name?

The following name-giving ceremony contains a number of vocabulary items and grammar points that are unfamiliar to the student. For the purposes of the name-giving ceremony it is necessary for each student to memorize the students' responses and be able to give them at the appropriate time; however, it is not necessary to practice or learn these new vocabulary items and grammar points in terms of possible application in other situations.

Teach this dialogue as follows:

A. Read the entire dialogue while the students listen with their books open.

B. Read the entire dialogue again, having the students repeat after you the student responses.

C. Read the dialogue again, taking the teacher's part, while the students take their part.

D. Have students close their books, and attempt to give their responses from memory. If they cannot do this immediately, divide the dialogue into two or more parts and work on each part separately.

T:	(reading from his book) Libito lakho ngubani?	What is your name?
S:	Libito lami ngu[Mary].	My name is [Mary].
T:	Libito lakho lesiSwati ngubani? Or: LesiSwati-ke lona?	What is your siSwati name? The siSwati one?
S:	Ngite.	I don't have one.
T:	Uyalifuna yini libito lesiSwati?	Do you want a siSwati name?
S:	Ngiyalifuna.	I want it.
T:	Kusukela lamuhla libito lakho lesiSwati ngu[Dumisa], ulikhumbule.	From today your siSwati name [Dumisa], remember it.
S:	Ngiyabonga.	Thank you.
T:	Libito lakho sengubani?	What is your name now?
S:	Libito lami sengu[Dumisa].	My name is now [Dumisa].

T:	Batjele bonkhe.	Tell it to everybody.
S:	(turns and faces the audience) Libito lami ngu[Dumisa].	My name is [Dumisa].
T:	Hamba nalo-ke uyeSwatini.	Take it with you to Swaziland.
S:	Kutawuba njalo.	It will be so.

M-1

lesiSwati	Libito lakho lesiSwati ngubani?	in siSwati	What is your name in siSwati?
lesiNggisi	------------ lesiNggisi ---------?	in English	
lelinye	------------ lelinye ---------?	other	What is your other name?

C-1

A: Libito lakho[lesiSwati] ngubani?
B: Ngu[Mandla].

C-2

T: Libito lakho [lesiNggisi] ngubani?
S: Ngu[Peter].
T: Libito lakho [lelinye] ngubani?
Or: [Lelinye]-ke?
S: Ngu[Mandla].

M-2

Introduce this phase by giving the following monolog.

T:	Ngingu[David].	I'm [David].
	LesiNggisi. Uyeva?	That's in English. Do you understand?
	Lelinye ngu[Themba].	The other one is [Themba].
	Ngu[Themba] libito lami lelinye	My other name is Themba.

Mandla	Libito lami lelinye nguMandla.	My other name is Mandla.
Thoko	------------------- nguThoko	
[ ]	------------------- ngu[ ].	

C-3

T: Libito lakho ngubani?

S: Ngu[Peter]. [Lelinye] ngu[Mandla].

Also use lesiSwati in place of lelinye.

TO THE STUDENT:

The - li - in ngiyalifuna (I want it) is an object pronoun refering back to libito; the object pronoun must agree with the noun to which it refers:

libito:	ngiyalifuna
situlo:	ngiyasifuna
lubisi:	ngiyalufuna
incwadzi:	ngiyayifuna
umfati:	ngiyamfuna

TO THE LANGUAGE COORDINATOR:

This cycle is optional, and may be used earlier or later than this point in the course. The taking of a siSwati name by the students, however, is recommended, whether it be done as suggested here or otherwise. The Swazis will generally respond with surprise, amusement, and delight at discovering that a PCV has a siSwati name.

The names can be given by the Swazi teachers, or students can pick their own (see the list of libito in the appendix).

If this ceremony is followed, it is suggested that each class go through a rehearsal (during a regular class period) in preparation for a formal ceremony involving the entire training group. Ceremonial trappings may be added to the extent that you and the Swazi teachers feel so inclined (such as the teacher reading the ceremony from a book in a priestly fashion).

Cycle 50 What do you want to learn?

M-1

síSwâtì	Ngìfúná kúfúndzà síSwâtì	siSwati.	I want to learn siSwati.
síNggísì	------- -------- síNggísì.	English	
íméyìlì	------- -------- íméyìlì.	African checkers	

M-2

kúfúndzâní?	Ùfúná kúfúndzàní?	learn what?	What do you want to learn?
kúdlâní?	----- kúdlâní?	eat what?	
kúyàphí?	----- kúyàphí?	go where?	
kúdlâphí?	----- kúdlâphí?	eat where?	

C-1

A: Ufuna kufundzani?

B: Ngifuna kufundza [siSwati].
Or: [SiSwati]

M-3

eSwatini	Ngifuna kuy' eSwatini.	Swaziland	I want to go to Swaziland.
eRockville	------------ eRockville.	Rockville	
ekudleni	------------ ekudleni.	dining hall	

C-2

A: Ufuna kuyaphi?

B: Ngifuna kuy' [eSwatini].
Or: [eSwatini].

C-3

T: Ufuna kufundzani?

S: SiSwati. Ngifuna kuy' eSwatini.

M-4

Teacher	Response	
Ngìfúná kûdlá ínhlàntì.	Ngìfúná kûdlá ínhlàntì-ké.	(I want to eat fish then.)
------------- inyama.	------------- inyama-ke.	
------------- sinkhwa.	------------- sinkhwa-ke.	
------------- umbila.	------------- umbila-ke.	

C-4

T:	Ufuna kudlani?	
S:	Ngifuna kudla [inyama]	
T:	Cha, [inyama] kute.	No, there's no [meat].
S:	Ngifuna kudla [inhlanti]-ke.	

C-5

S:	Ufuna kudlani wena thishela?	
T:	Ngifuna kudla [liphalishi].	I want to eat [porridge].
S:	Cha, [liphalishi] kute.	
T:	Ngifuna kudla [umbila]-ke.	

C-6

S:	Ùfuna kudlaphi lamuhla?	Where do you want to eat today?
T:	Endlini yekudlela kunani?	What is wrong with the dining hall?
S:	Kute kudla.	There's no food.
T:	Hhó-ò, ngifuna kudla [ethilomu]-ke.	Oh, I want to eat at the [tea-room] then.

C-7

S:	Ùfuna kudlaphi lamuhla?	
T:	Ngani?	Why?
S:	Mine ngifuna kudla ka[Hlophe].	Me, I want to eat at Hlophe's place.
T:	Nami ngifuna kudla khona.	Me too, I want to eat there.

Cycle 51 This is a nice woman.

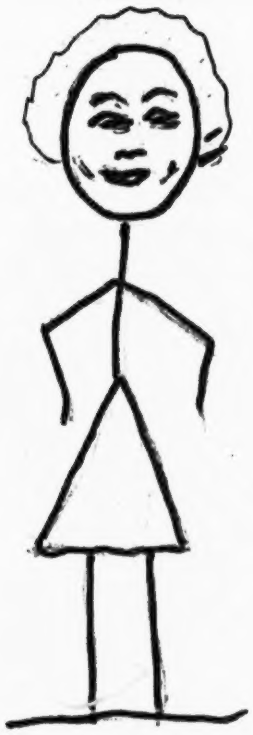
M-1

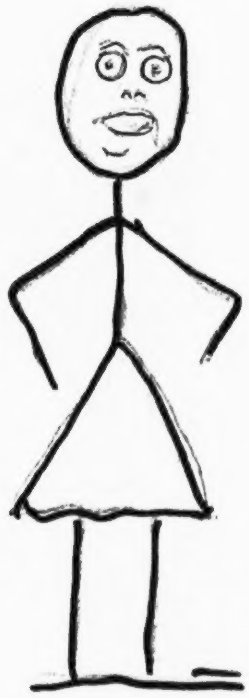
Present the following by demonstration, using the pictures below.

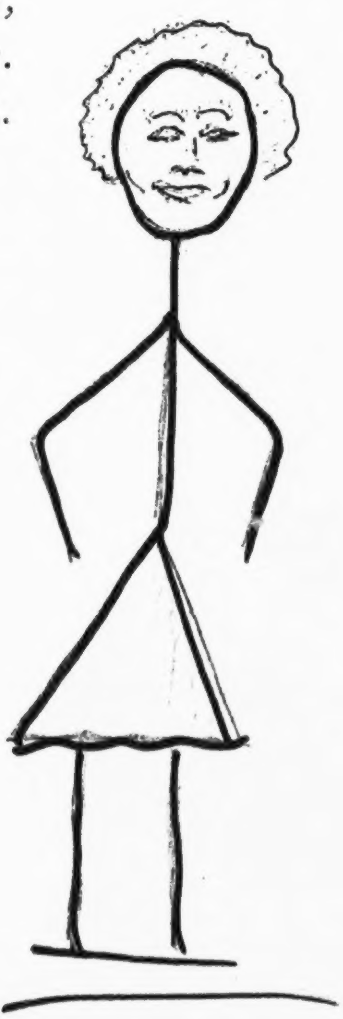
T:	Lona ngumfati.	This is a woman.
	Nalona ngumfati.	And this is a woman.

* * * * *

Lona ngumfati lomuhle.	This woman is nice,
------------- lomubi.	This woman is ugly.
------------- lomudze.	This woman is tall.







C-1

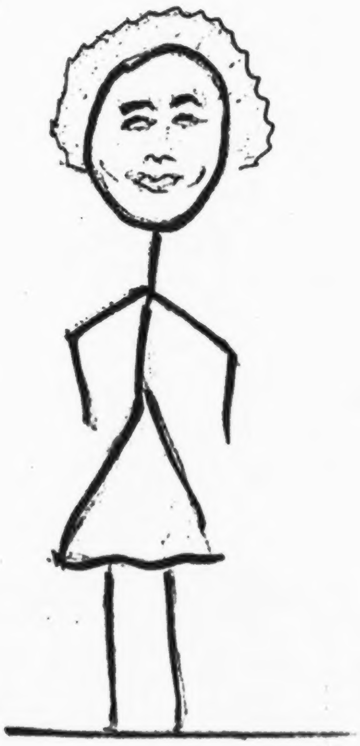
T: Ngitjengise umfati [lomuhle].

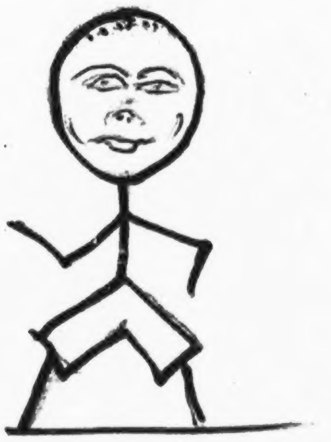
S: (Points.)

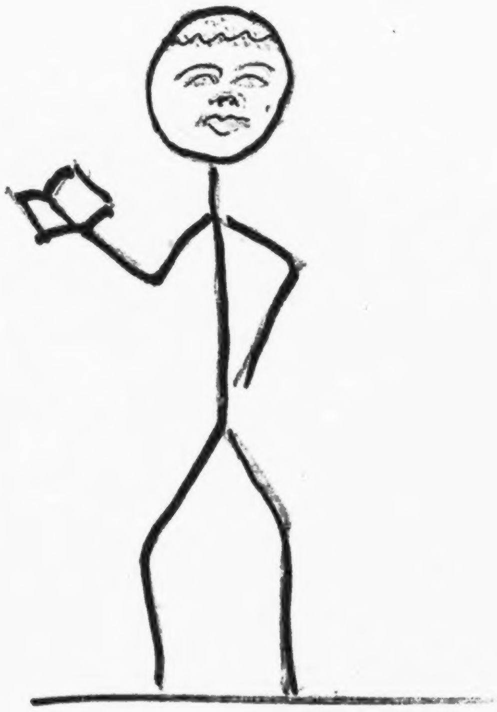
M-2

Teach the following with the pictures below.

umfati	Lona ngumfati lomuhle.	woman	This is a nice woman.
umfana	---- ngumfana -------.	boy	
thishela	---- nguthishela -------.	teacher	







C-2

T: Yini lena?

S: [Ngumfati] lomuhle.

C-3

Do C-2.

T: Lona-ke.

S: [Ngumfana] lomuhle.

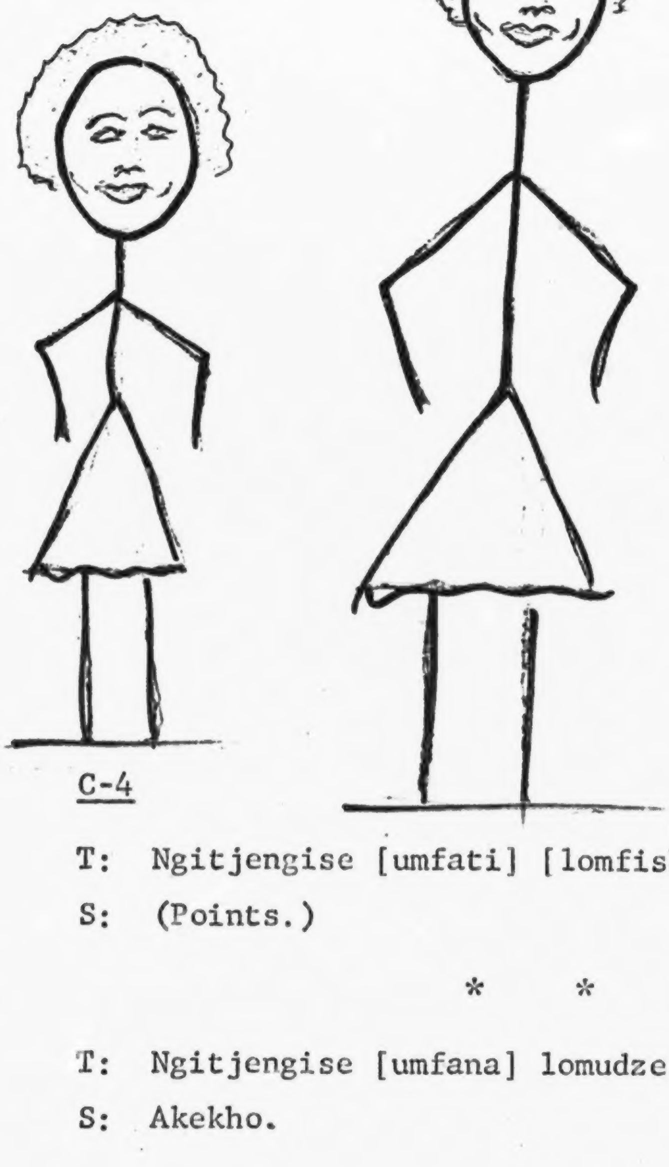
M-3

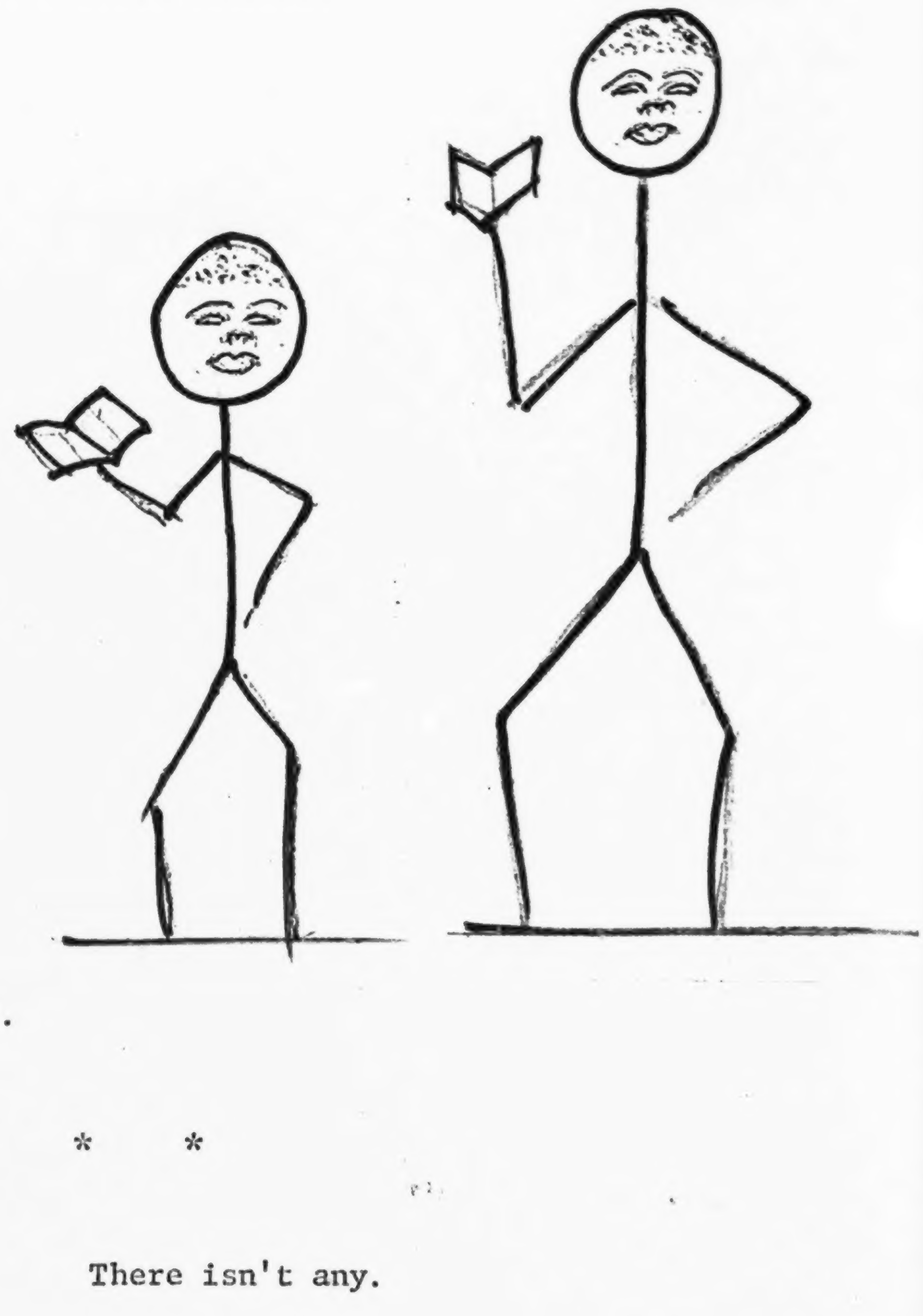
Present the following by demonstration, using the pictures below.

T:	Lona ngumfati lomudze.	This is a tall woman.
	------------- lomfisha.	This is a short woman.

* * * * *

	Lona nguthishela lomudze.	This is a tall teacher.
	---------------- lomfisha.	This is a short teacher.





C-4

T: Ngitjengise [umfati] [lomfisha].

S: (Points.)

* * * * *

T: Ngitjengise [umfana] lomudze

S: Akekho. There isn't any.

M-4

Use a picture of the class for the following.

T:	Lona ngumutfu lomuhle/lom'hle.	This is a nice person.
	------------- lomudze/lom'dze.	This is a tall person.
	------------- lomfisha.	This is a short person.

C-5

T: Ngitjengise umuntfu [lomuhle].

S: (Points.)

M-5

Teach students to say the sentences introduced in M-1 and M-3.

C-6

Use all the pictures above.

T: Yini lena?

S: [Nguthishela] [lomfisha].

E-1

The following is a selective listening exercise, for use in the class or the language laboratory.

Teacher	Response 1	Response 2
Leli lihembe lelihle.	nice	This is a nice shirt.
Leli libhande lelidze.	long	This is a long belt.
Leli likhandlela lelifisha.	short	This a short candle.
Lena yindvuku lemfisha.	short	This a short stick.
Lena yindvuku lendze.	long	This is a long stick.
Lena yindvuku lenhle.	nice	This is a nice stick.
Lena yindvuku lembi	ugly	This is an ugly stick.
Leli lihembe lelibi.	ugly	This an ugly shirt.

Cycle 52 Do you want to learn Afrikaans?

M-1

kúfúndzà	Ngìfúná kúfúndzà sískwâtì kâhlé.	learn	I want to learn siSwati well.
kwâ̋tì	------- kwâ̋tì -------------.	know	
kúkhúlúmà	------- kúkhúlúmà ------------.	speak	
kúbhàlà	------- kúbhàlà -------------.	write	

M-2

síNggísì	Ùfúná kúfúndzà síNggísì yînî?	English	Do you want to learn English?
síBhùnù	----- síBhùnù ------------?	Afrikaans	
síFánákálò	----- síFánákálò -----------?	Fanakalo	
síTsòtsí	----- síTsòtsí ------------?	Tsotsitaal	

C-1

A: Ufuna [kufundza] [siNggisi] yini?

B: Cha, ngifuna [kufundza] siSwati.

M-3

kûdlá	Ngìfúná [kûdlá] ínyàmà.	eat	I want to eat meat.
kútshéngà	------- [kútshéngà] ------.	buy	
kúphèkà	------- [kúphèkà] ------.	cook	
kúsíkà	------- [kúsíkà] ------.	cut	

M-4

kûdlá	Ùfúná [kûdlá] sînkhwà yînî?	eat	Do you want to eat bread?
kútshéngà	----- [kútshéngà] ------------?	buy	
kúsíkà	----- [kúsíkà] ------------?	cut	

C-2

A: Ufuna [kudla] [sinkhwa] yini?

B: Cha, ngifuna [kudla] [inyama].

M-4

Note that the student must change "you" to "he" in the following.

Teacher	Response	
Ùfúná kúfúndzàní?	Úfúná kúfúndzàní?	What does he want to study?
----- kudlani?	----- kudlani?	
----- kutshengani?	----- kutshengani?	
----- kuphekani?	----- kuphekani?	
----- kusikani?	----- kusikani?	
----- kubhalani?	----- kubhalani?	
----- kukhulumani	----- kukhulumani?	

C-3

A: [David] úfuna [kufundzani]?

B: Úfuna [kufundza] [siSwati].

C-4

A: [Mary úfuna kukhulumani?

B: Úfuna kukhuluma [siFanakalo].

C: Cha, úfuna kukhuluma [siSwati].

E-1

Careful Speech	Normal Speech
Ùfúná kúfúndzà înî?	Ùfúná kúfúndzàní?
----- kudla ini?	----- kudlani?
----- kutsenga ini?	----- kutsengani?
----- kupheka ini?	----- kuphekani?
----- kusika ini?	----- kusikani?
----- kubhala ini?	----- kubhalani?
----- kukhuluma ini?	----- kukhulumani?

TO THE STUDENT:

Fanakalo is a pidgin language, based largely on Zulu vocabulary, which is used extensively on the mines in South Africa by white supervisory personnel in speaking to African laborers. If you speak siSwati poorly, you may be accused of speaking Fanakalo!

Tsotsitaal is a mixture of Afrikaans and Bantu vocabulary which is used by some of the younger generation in the Bantu locations surrounding the large cities in South Africa. Literally it is "the speech of the tsotsis"; tsotsi is the name given to the toughs, thugs, hoodlums and muggers who operate in these Bantu locations.

The question word ini? (what?) is normally used in its short form -ni? and joined directly to the verb (see E-1).

Cycle 53 This is a short candle.

M-1

Bring to class the following objects: a long belt, candle, paper, and a short belt, candle, paper and box. Present M-1 by demonstration only, without repetition by the students.

T:	Leli libhande lelidze.	This is a long belt.
	---- likhandlela -------.	This is a long candle.
	---- libhokisi-------.	This is a long/tall box.
	---- liphepha -------.	This is a long paper.

C-1

T: Ngitjengise [libhande] lelidze.

S: (Points.)

T: Tshani: Leli [libhande] lelidze. Say: This is a long [belt].

S: Leli [libhande] lelidze.

M-2

Present by demonstration and then practice with repetition by the students.

libhande	Leli libhande lelifisha.	belt	This is a short belt.
likhandlela	---- likhandlela ---------.	candle	
libhokisi	---- libhokisi---------.	box	
liphepha	---- liphepha ---------.	paper	

C-2

T: Yini lena?

S: Leli [libhande] lelifisha

* * * * *

T: Lena-ke?

S: [Likhandlela] lelifisha.

C-3

Repeat C-2, adding lelidze from M-1.

C-4

Have additional long and short belts, boxes, papers, and candles available for the following.

T:	Ngitjengise [likhandlela] [lelidze].	
S:	(Points.)	
T:	Lelinye-ke.	Another one then.
S:	(Points to another one.)	

C-5

Use pictures from cycle 51 and objects from this cycle.

T:	Yini lena?	
	Or: Ngubani lona?	Who is this?
S:	[ ].	

TO THE STUDENT:

Note the use of na- in the following:

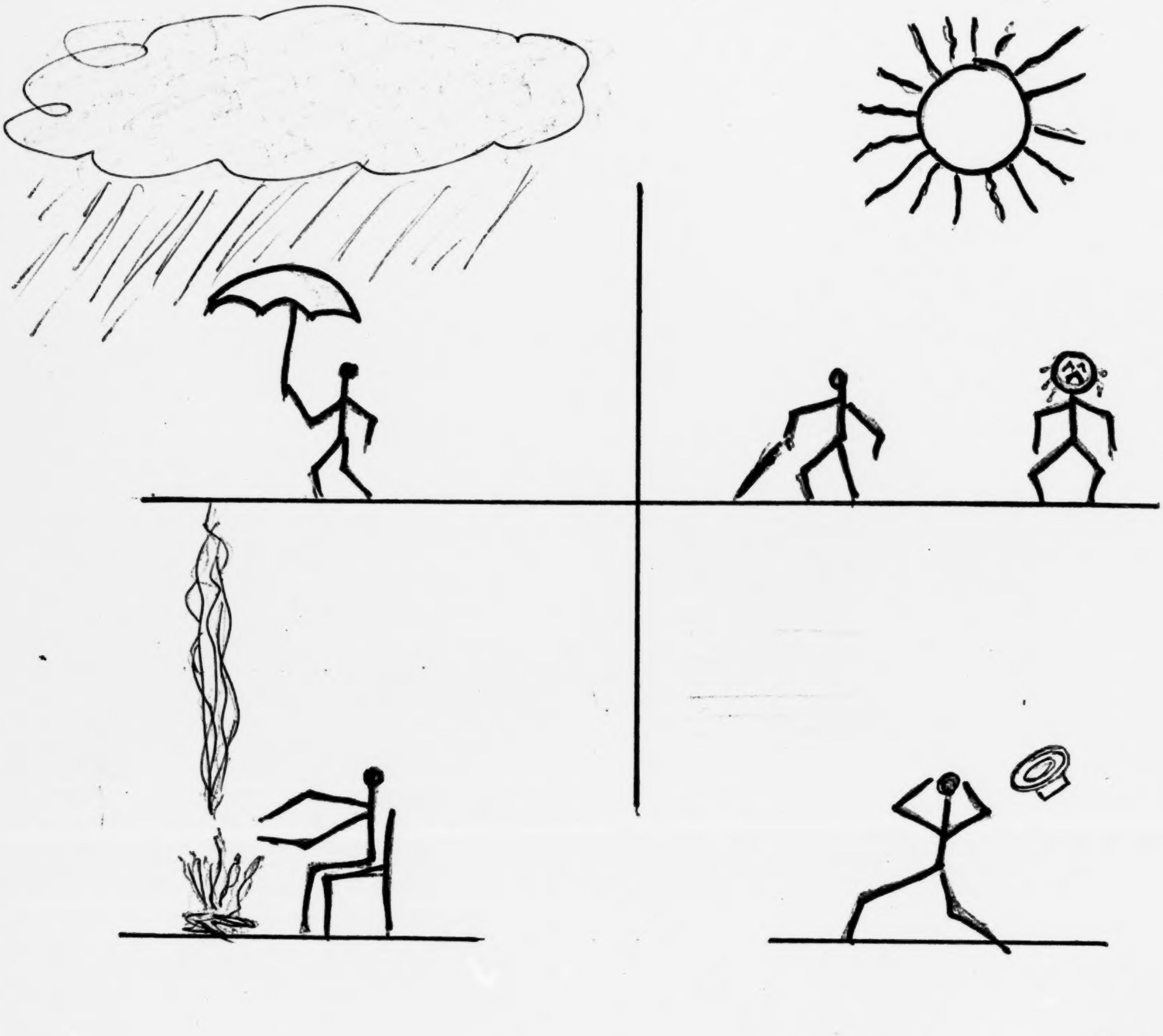
Ngitjengise thishela lomudze nalomfisha.	Show me a teacher who is tall, and one who is short (i.e., two people).
Ngitjengise thishela lomudze, lomuhle.	Show me a teacher who is tall and nice (i.e., a nice, tall teacher).

Cycle 54 It's hot.

M-1

Present the following, using the pictures below.

T:	Liyana.	It's raining.
	Libalele.	It's clear (i.e., the sun is shining.).
	Kuyashisa.	It's hot.
	Kumakhata.	It's cold.
	Liyahhusha.	It's windy.



C-1

Give the above sentences at random, having students indicate their understanding of the phrase by pointing to the appropriate picture.

M-2

Teach students to say the sentences introduced in M-1.

C-2

T:	(pointing to a picture)	Lapha kwentekani?	What's happening here?
S:	[Liyana].		
T:	Lapha-ke?		And here?
S:	[Liyahhusha.]		
T:	Lapha khona? Or: Lapha?		And here?
S:	[Libalele.]		

M-3

Use the pictures on page 54-1 for the following.

liyahhusha Angitshi liyahhusha lapha? It's windy here, isn't it?

liyana -------- liyana -----?

[ ] -------- [ ] -----?

C-3

T: Angitshi [liyahhusha] lapha?

S: Yebo, [liyahhusha].
Or: Kunjalo.
Or: Cha.

M-4

Teacher	Response
Liyahhusha.	Alihhushi.
Liyana.	Alini.
Kuyashisa.	Akushisi.
Kumakhata.	Akumakhati.

C-4

A: Angitshi [liyahhusha] lapha?

B: Cha, [alihhushi]. [Liyana.]

C-5

> Ask about today's weather; ask this same question at the beginning of several subsequent days.

T: [Libalele] yini noma [liyana]?

S: [Liyana].

TO THE STUDENT:

In M-3 angitshi is used to indicate that an affirmative answer is expected, just as "isn't it?" is used in English to indicate that an affirmative answer is expected.

TO THE TEACHER:

Ask your students to take off or put on their sweaters (or coats) in subsequent class periods, according to which is appropriate at the time.

Faka [lijezi] ngoba kumakhata.
Khumula [lijezi] ngoba kuyashisa.

Cycle 55 That's a small chair.

M-1

Bring the necessary objects to class or make simple sketches for the following.

T:	Lesi situlo lesikhulu; lesi situlo lesincane.	This is a large chair; this is a small chair.
	---- sikhiya ---------; ---- sikhiya --------.	This is a large key; this is a small key.
	---- sipunu ---------; ---- sipunu --------.	This is a large spoon; this is a small spoon.
	---- sibuko ---------; ---- sibuko --------.	This is a large mirror; this is a small mirror.

C-1

T: Ngitjengise [situlo] lesi[khulu].

S: Nasi.

M-2

Teach students say the sentences in M-1.

C-2

T: Yini lena?

S: Lesi [situlo] lesi[ncane].

M-3

Teacher	Response	
Lesi situlo lesikhulu.	Lesa situlo lesikhulu.	That's a large chair.
---- sipunu ---------.	---- sipunu ---------.	

* * * * *

Teacher	Response	
Lesi situlo lesincane.	Lesa situlo lesincane.	That's a small chair.
---- sipunu ---------.	---- sipunu ---------.	

C-4

T: Yini lena?

S: Lesi [situlo] lesi[khulu].

T: Yini leya?

S: Lesa [sipunu] lesi[ncane].

M-4

Use the objects used in cycle 53 for the following.

T:	Leli libhande lelidze;	lela libhande lelifisha.	This is a long belt; this is a short belt.
	---- likhandlela --------;	---- likhandlela ---------.	This is a long candle; this is a short candle.
	---- libhokisi--------;	---- libhokisi---------.	This is a long box; this is a short box.

C-5

Repeat C-4, using the vocabulary from M-4.

M-5

Use the pictures in cycle 51 for the first past of the following; use objects for the second part.

Teacher	Response	
Lona ngumfati lom[fisha].	Loya ngumfati lom[fisha].	That is a short woman.
Lona nguthishela lomu[dze].	Loya nguthishela lomudze.	That is a tall teacher.

* * * * *

Teacher	Response	
Lena ipenseli lem[fisha].	Leya ipenseli lem[fisha].	That is a short pencil.
Lena intshambo lem[fisha].	Leya intshambo lem[fisha].	That is a long string.
Lena ibhola len[khulu].	Leya ibhola len[khulu].	That is a big ball.

C-6

Repeat C-4, using the vocabulary from M-5.

Test-1

Give Test-1. found on page 55-4.

Test-1

Follow the usual procedures in giving this test.

Instructions:

Write the adjective prefix in the spaces below.

1. umfati _____fisha		1. umfati lomfisha
2. situlo _____khulu		2. situlo lesikhulu
3. thishela _____hle		3. thishela lomuhle
4. libhande _____dze		4. libhande lelidze
5. sikhiya _____ncane		5. sikhiya lesincane
6. umfana _____khulu		6. umfana lomkhulu
7. ibhola _____khulu		7. ibhola lenkhulu
8. ipenseli _____hle		8. ipenseli lenhle

Write the demonstrative and the adjective prefix in the spaces below.

9. _____ sipunu _____khulu.	Fold to here	9. Lesa sipunu lesikhulu.
10. _____ libhande _____dze.		10. Lela libhande lelidze.
11. _____ ngumfati _____hle.		11. Loya ngumfati lomuhle.
12. _____ intshambo _____fisha.		12. Leya intshambo lenfisha.
13. _____ situlo _____bi.		13. Lesa situlo lesibi.
14. _____ ngumuntfu _____bi.		14. Loya ngumuntfu lomubi.
15. _____ nguthishela _____hle.		15. Lona nguthishela lomuhle.

Underline the English word which translates the adjective in the siSwati phrase.

16.	long short	big small	nice ugly	16. inyoni lenkhulu
17.	long short	big small	nice ugly	17. liduku lelihle
18.	long short	big small	nice ugly	18. inyoka lembi
19.	long short	big small	nice ugly	19. sitaladi lesidze
20.	long short	big small	nice ugly	20. umSutfu lomfisha

Cycle 56 Who is it that talks so much?

M-1

lokhuluma	Ngubani lokhuluma kakhulu?	who is talking	It's who, who talks too much.
lonatsha	------- lonatsha -------?	who is drinking	
lodla	------- lodla -------?	who is eating	
lofundza	------- lofundza -------?	who is studying	
lohona	------- lohona -------?	who is snoring	

M-2

Mary	NguMary lokhuluma kakhulu.	Mary	It's Mary who talks a lot.
John	NguJohn lonatsha -------.	John	
Peter	NguPeter lodla -------.	Peter	
Jane	NguJane lofundza -------.	Jane	
[ ]	Ngu[ ] lohona -------.		

C-1

T: Ngubani lo[khuluma] kakhulu? — Who is it that talks so much?

S: Ngu[Mary] lo[khuluma] kakhulu.
Or: NguMary.

M-3

Jane	NguJane lokhuluma kancane.	Jane	It's Jane who talks little.
Peter	NguPeter lonatsha -------.	Peter	
John	NguJohn lodla -------.		
Mary	NguMary lofundza -------.		
[ ]	Ngu[ ] lohona -------.		

C-2

T: Ngubani lo[khuluma] kancane?

S: Ngu[Jane].

T: Lokhuluma kakhulu-ke?

S: Ngu[Mary].

M-4

kakhulu	Ngubani [lofundza] kakhulu?	a lot	Who is it that reads a lot?
kancane	------------------ kancane?	little	
kahle	------------------ kahle?	well	
kabi	------------------ kabi?	badly	

C-3

T: Ngubani [lofundza] [kahle]?

S: Ngu[Jane].

Cycle 57 Give me another one.

M-1

Demonstrate the following using identical objects. Give the English translation of -nye to confirm the meaning students should have deduced from the demonstration.

T: Lena ipenseli.

------------- lenye. This is another pencil.

Lesi situlo.

------------- lesinye. This is another chair.

Leli lifas'telo.

Lela -------- lelinye. That is another window.

C-1

T: Ngikhombise [ipenseli].

S: (Points.)

T: Ngikhombise [ipenseli] [le]nye.

S: (Points.)

M-2

Repeat M-1, using two belts, two boxes, and two candles.

T: Ngiphe [libhande].

S: Nali.

T: Ngiphe lelinye Give me another one.

M-3

Teach students to say the sentences in M-1 and M-2.

C-3

T: Yini-le?

S: [Lena] [yipenseli]

T: [Lena]-ke?

S: [Yipenseli] lenye.

M-4

emabhande	Ngibona emabhande lamabili.	belts	I see two belts.
emabhokisi	------- emabhokisi --------.	boxes	
emakhandlela	------- emakhandlela ------.	candles	

C-4

T: Ubona [emabhande] lamanggaki?
S: Ngibona [emabhande] lamabili.

* * * * *

T: Lapha-ke (pointing)?
S: Ngibona [emabhokisi] lamabili.

E-1

Demonstrate counting from 1-10 in siSwati with your fingers: kunye, kubili, kutshatfu, kune, sihlanu, sitfupha, sikhombisa, sishiyagalombili, sishiyagalolunye, lishumi. Demonstrate also the hand gesture (both hands outstretched, palms down, with side to side movement) for indicating "many".

Have students listen to the following phrases and indicate by hand gestures the number of people or objects described.

Teacher	Response	Response
bosheleni lababili	2	two shillings (20c)
emahembe lamane	4	four shirts
bafana labanyenti	many	many boys
emaduku lamatshatfu	3	two headscarfs
bozuka labane	4	four sixpences
emakhandlela lamabili	2	two candles
bothayi labanyenti	many	many ties
bothishela labatshatfu	3	three teachers
emaduku lamane	4	four headscarfs
emawashi lamatshatfu	3	three watches
bosheleni labane	4	four shillings
bothayi labane	4	four ties

Teacher (Contd.)	Response (Contd.)	Response (Contd.)
bafati labanyenti	many	many women
ematafula lamanyenti	many	many tables
emaswidi lamatshatfu	3	three sweets
emakhehla lamabili	2	two old men
emafasitelo lamanyenti	many	many windows
emaRandi lamane	4	four Rand
emasenti lamabili	2	two cents
bosisi labatshatfu	3	three sisters

Cycle 58 Do you know what a "liduku" is?

M-1

liduku	Uyalati "liduku?"	headscarf	Do you know what a "liduku" is?
lihembe	------- "lihembe?"	shirt	
libhantji	------- "libhantji?"	jacket	

* * * * *

situlo	Uyasati situlo?	chair	Do you know what a "situlo" is?
sihlahla	------- "sihlahla?"	tree	
sipunu	------- "sipunu?"	spoon	

* * * * *

umnyango	Uyawati "umnyango?"	doorway	Do you know what a "umnyango" is?
umshini	------- "umshini?"	machine	
umetjiso	------- "umetjiso?"	match	

M-2

In practicing the following, wrods from M-1 above should be substituted in the square brackets.

Teacher	Response	
[liduku]	Ngiyalati.	I know it (li- class).
[situlo]	Ngiyasati.	I know it (si- class).
[umnyango]	Ngiyawati.	I know it (um-^{2} class).

C-1

Be sure the objects or pictures are available for the following.

T: Uya[l]ati ["liduku"]?

S: Ngiya[l]ati.

* * * * *

T:	Ngu[li]phi? Ngitjengise.	Which one is it? Show me.
S:	(Pointing) Na[li].	

M-3

Teacher	Response	
Ngiyalati.	Angilati.	I don't know it (li- class).
Ngiyasati.	Angisati.	I don't know it (si- class).
Ngiyayati.	Angiyati.	I don't know it (yi- class).

C-2

Ask the students if they know the following: lidada (duck), inkhukhu (chicken), likhashi (horse), inja (dog), imbuti (goat), sikhova (owl).

T: Uya[l]ati [lidada]?
S: Angi[l]ati.

M-4

Silwane.	Silwane sekhaya.	It's an animal	It's a domesticated animal (lit: of the house).
Yinyoni.	Yinyoni yekhaya.	It's a bird.	

* * * * *

Silwane.	Silwane sesiganga.		It's a wild animal (lit: of the veld).
Yinyoni.	Yinyoni yesiganga.		

C-3

Ask students if they know the following: lidada (duck), inkhukhu (chicken), likhashi (horse), inja (dog), imbuti (goat), imphala (impala), licaca (skunk), sikhova (owl), lituba (dove), lilandza (cow-bird).

T: Uya[l]ati [lidada]?
S: Angi[l]ati.
T: [Yinyoni] [yekhaya].
S: Ngiyeva. I understand.

C-4

Ask about various people in the training program.

T: Uyamati [Dole]?

S: Angimati.
Or: Yebo, ngiyamati.

Cycle 59 Pass me the sugar, please.

M-1

Use the actual objects to practice the following.

luswayi	Nginike [luswayi] tshine.	salt	Pass me (the salt) please. (lit: pass me salt for us.)
lulata	------- [lulata] ------.	cream	
lubisi	-------[lubisi] ------.	milk	

C-1

S:	Nginike [luswayi] tshine.	
T:	Nalu.	Here it is.
S:	Ngiyabonga.	Thanks.

M-2

libhodlela	Nginike [libhodlela] tshine.	bottle	Pass me (the bottle) please.
likhofi	------- [likhofi] ------.	coffee	
litiya	------- [litiya] ------.	tea	

C-2

S:	Nginike [libhodlela] tshine.	
T:	Nali.	Here it is.
S:	Ngiyabonga	

M-3

shukela	Nginike [shukela] tshine.	sugar	Pass me (the sugar) please.
pelepele	------- [pelepele] ------.	pepper	
jamu	------- [jamu] ------.	jam	

C-3

S:	Nginike [shukela] tshine.	Pass me (some sugar) please.
T:	Nangu.	
S:	Ngiyabonga.	

M-4

> Make appropriate substitutions from M-1, M-2, and M-3 for the items in the square brackets. For sinkhwa (bread) you may substitute sipunu (spoon).

Teacher	Response	
[luswayi]	Nálú.	Here it is.
[libhodlela]	Nâlí.	Here it is.
[shukela]	Nángù.	Here it is.
[sinkhwa]	Nâsí.	Here it is.

C-4

A: Nginike [luswayi] tshine.

B: Na[lu].

A: Ngiyabonga.

C-5

A: Nginike [shukela] tshine.

B: (Passes something else). [Nangu].

A: Nginike [shukela], hhayi [luswayi].

B: Cola [bhuti]. Ngive kabi. — Excuse me, [brother]. I heard badly.

A: Akunandzaba.

TO THE STUDENT:

Ngiphe (give me) may be used in place of nginike (pass me); the basic meaning of the verb in ngiphe means "give for permanent possession", but in this situation temporary usage is understood. Observe that the verb ending is -e rather than -a; this always happens when an object pronoun is used with an imperative:

cf.	Nginike shukela.	Pass me the sugar.
	Nika Mary shukela.	Pass Mary the sugar.

The emphatic (or independent) pronoun tshine (we, us) has the effect of making the imperative more polite:

Nginike shukela.	Pass me the sugar.
Nginike shukela tshine.	Pass me the sugar, please.

Cycle 60 What is (the word for) "beer" in siSwati?

M-1

"beer"	["Beer"] kutshiwa yini ngesiSwati?	What is "beer" in siSwati? (lit: "Beer" it is said what in siSwati?
"cream"	["Cream"] ----------------------?	
"butter"	["Butter"] ---------------------?	

M-2

tjwala	Kutshiwa [tjwala].	beer	It's "beer". (lit: It is said "beer".)
lulata	-------- [lulata].	cream	
libhotela	-------- [libhotela].	butter	

C-1

S: "[Beer]" kutshiwa yini ngesiSwati?

T: Kutshiwa [tjwala].
Or: [Tjwala].

M-3

lidada	"Lidada" kutshiwa yini ngesiNggisi?	duck	What does "lidada" mean in English?
licaca	"Licaca" ------------------------?	skunk	
sikhova	"Sikhova" ------------------------?	owl	
imbuti	"Imbuti" ------------------------?	goat	

C-2

S: ["Lidada"] kutshiwa yini ngesiNggisi?

T: Kutshiwa ["duck"].
Or: ["Duck"].

M-4

kusebenta	Kutshiwa [kusebenta].	to work	It's "to work".
kufundza	-------- [kufundza].	to study	
kudla	-------- [kudla].	to eat	

C-3

S: ["Eat"] kutshiwa yini ngesiSwati?

T: Kutshiwa [kudla].
    Or: [Kudla].

C-4

S:	Yini lena?	What do you call this? (lit: What is this?)
T:	"[Jelly]".	
S:	Cha, ngisho ngesiSwati.	No, in siSwati.
T:	Hho. Ngujamu.	Oh. It's jelly.

C-5

Outside of class use this question to find out the siSwati words for water, cloth, to sing, and to laugh.

TO THE STUDENT:

This cycle, like some earlier cycles gives a tool that is useful in language learning. Practice using it outside of class (C-5) so that it will come naturally and easily whenever needed.

An alternative way of phrasing the question in M-1 is "Beer" utshi yini ngesiSwati? (lit: "Beer" you say what in siSwati.)

Classroom Phrases

1. DRILL INSTRUCTIONS

Lalela.	Listen.
Lalelani.	Listen (everybody).
Lalela kahle.	Listen well.
Lalelani kahle.	Listen well (everybody).
Lalela njalo.	Listen again.
Lalela futshi.	Listen again.
Phindza njalo.	Repeat again.
Phindzani njalo.	Repeat again (everybody).
Landzela mine.	Follow (repeat after) me.
Landzelani mine.	Follow me (everybody).
Landzela mine njalo.	Follow me again.
Phakamisa livi.	Speak up (lit: lift up your voice).
Phakamisani livi.	Speak up (everybody).
Khuluma kakhulu.	Speak loudly.
[David], khumbuta [Mary].	[David], help (lit: remind) [Mary].
Tshani "[ ]"	Say "[ ]"
Tshanini "[ ]"	Say (pl) "[ ]"
Futshi.	Again.
Bukani lapha.	Look here (everybody).
Vanini lapha.	Listen here (everybody).
Lalelisisa.	Listen well.
Lalelisisani.	Listen well (everybody).
Phendvula.	Answer.
Buka, futshi ulalele.	Look and listen.
Phindza futshi.	Repeat again.
Hhayi "bukha," (tshani) "buka."	Not "bukha," say "buka."

2. CLASSROOM MECHANICS

[Mary], vuka. Or: Vuka [Mary].	[Mary], wake up.
[David], vusa [Mary].	[David], wake up [Mary].
Hlala phansi.	Sit down.
Hlalani phansi.	Sit down (everybody).
Nggena.	Come in.
Nggenani.	Come in (everybody).
Nggena, kodva ungabangi umsindvo.	Come in, but don't make noise.
Sukuma.	Stand up.
Hlala phansi tshine.	Sit down, please.
Sukuma tshine.	Stand up, please.
Hlala tshine.	Stay, please.
Vula incwadzi (yakho).	Open your book.
Vulani tincwadzi tenu.	Open your (pl) books (everybody).
Vala incwadzi (yakho).	Shut your book.
Wota lapha.	Come here.
Thulani.	Be quiet (everybody).
Bindzani.	Be quiet (everybody).
Linga kufika ngesikhatshi.	Try to arrive on time.
Bindzani nitshi: dvu!	Be absolutely quiet (everybody).
Thula utshi: dvu!	Be absolutely quiet.
Akutshi: dvu!	Let it be absolutely quiet.
Umsindvo awuphele utshi: nya!	Let the noise completely cease.
Akutshi nya umsindvo.	Let there be absolutely no noise.
Khuluma siSwati.	Speak Swazi.
Bingelela.	Greet (him, her).
Valelisa.	Bid (him, her) good-bye.
Ngibute kutshi "[?]"	I asked "[?]"

3. COMMENTS ON PERFORMANCE

a) favorable

Awubonike!	Good!
Awuvake!	Good!
Sewufundzile nemambala.	You have learned (the language.) indeed.
Sewuyakwati impela.	You know indeed.

b) unfavorable

Hhayi khona.	No (It's not right).
Angiva.	I don't understand/hear.
Phendvula umbuzo.	Answer the question.
Angikabuti loko.	I didn't ask that.

4. BEGINNING OF CLASS

Sesikhatsi.	It's time.
Seyikho, bekunene. (informal)	It is it, sirs.
Sale sibuyela esikolweni.	It's time now that we go back to class.

5. END OF CLASS

Sima lapho-ke kwalamuhla.	We stop there for today.
Siphela lapho-ke lamuhla.	We end (get finished) there for today.
Sitawubonana kusasa.	We will see each other tomorrow.
Asishiye lapho-ke kwalamuhla.	Let's leave it there for today.
Sesiyawuchuba kusasa.	We shall continue tomorrow.
Sitawubuye sichube.	We will continue later.
Seningahamba.	You may leave now.

Weather Comments

1. Rain and Snow

a) Rain (lítùlù)

Liyetfala/letfwele.	It's getting ready to rain (lit: it is carrying).
Liyana.	It's raining.
Ngumvimbi.	It's drizzling (w/stopping).
Liyakhiza.	It's drizzling.
Liyakhemetela.	It's a driving rain (with wind).
Liyafafata.	It's sprinkling.
Liyadvuma.	It's thundering.
Liyamanyata.	It's lightning.
Liyahlwa.	It's heading for a storm.
Liyayitshela.	It's pouring.
Lisibekele.	It's clouded over.
Liyachilika.	It is raining heavily.
Liyayihhodla.	It is raining heavily.
Seliphansi.	It's already raining.
Sekune mushi wenkosazana.	There's already a rainbow (lit: stripes of a young lady).
Liyahhemuka.	It (the rain) is stopping.
Liyasa.	It's clearing up.
Selengcile.	It has passed.

b) Snow (líchwà)

Likhitshikile.	It is snowing.
Liyagcoba.	It's hailing (lit: it [the rain] is crushing).

2. Sun and Clouds

a) Sun (lílàngà)

Libalele.	It's clear.
Libalele ngisho ebukhweni betinja.	It's a clear, sunny day.
Liyashisa.	It's hot.
Libantfubahle.	It's about to set (lit: it is beautiful people).
Liphumile.	It has risen.
Lishonile.	It has set.
Lifutfumele.	It's warm.
Likhipha inhlanti emantini.	It's extraordinarily warm. (lit: It forces the fish out of water.)
Liyashisa: bhe!	It's very hot.

b) Clouds (lîfù, émáfù)

Letfele.	It has got ready to rain.
Letfese.	It's getting cloudy.
Liguqubele.	It's cloudy.
Kunemlalamvubu.	It's misty.
Limakhungu.	It's foggy.
Linetinkhungu kodva selitakusa.	It's misty, but it will soon clear up.

3. Heat and Cold

a) Heat

Kufutfumele.	It's warm.
Kuyashisa.	It's hot.
Ngaphandle kuyashisa.	It's hot outside.
Endlini kuyashisa.	It's hot in the house.
Limakhata: mpho!	It's very cold.

b) Cold

Kumakhata.	It's cold.
Kuyabandza.	It's cold.
Kunelichwa.	It's cold. (lit: There is cold.)

Babulele sichwe.	It's extraordinarily cold (lit: they have killed a midget).
Akusho nekutshi kumakhata.	It is very cold (lit: it isn't to say that it's cold).
Uva emakhata?	Are you cold (lit: do you feel the cold)?
Ubulawa lichwa yini?	Are you cold (lit: are you being killed by the cold)?

4. Wind

Liyahhusha.	It's windy (lit: it's passing by rapidly).
Linemoya.	It's windy.
Libetsha umoya.	There's a breeze.
Kushaya umoya.	There is a breeze.
Lita ngeningizimu.	There's a southeast.
Lita ngenyakatfo.	There's a north wind.

Swazi Family Names (with their sinanatelo)

Sibongo/tibongo	Sinanatelo/tinanatelo
Bhembe	Mavundla
Cindzi	
Dladla	
Dludlu	Mtima
Dvuba	Nyamatane
Fakudze	Mntolo
Gama	Mbokane
Ginindza	Lompofu
Gule	Magwabane wendlovu
Gumedze	Mnguni
Gwebu	Mambane, Shabangu
Hlatjwako	Mhayise
Hlophe	Mabhengu
Khumalo	Mtungwa
Kuhlase	Khumalo
Kunene	Mtimandze
Langwenya	Sihlongonyane
Lokotfwako	
Lukhele	Mhlanti Wendlunkulu
Luvuno	Mdluli
Mabaso	
Mabuza	Mshengu Shabalala
Madvonsela	Kunene, Shongwe
Magagula	Mtfombeni

Sibongo	Sinanatelo
Magongo	Welilanga
Magudvulela	Ncele
Mahlalela	
Makhanya	Butseleti Songomnyama
Malaza	Ngqamane
Malindzisa	Sengwayo
Malinga	
Mamba	Ntfulini
Manana	
Maphalala	
Maseko	Khubonye
Masilela	Ndvungandze
Masina	
Matshe	
Matshebula	Mkholo
Matshenjwa	Mkholo
Mavuso	Ncele
Mavimbela	Mkholo Lonsundu
Mazibuko	Mwelase
Maziya	
Mbingo	
Mbuli	
Mdluli	Bhekiswako Sukuta
Mdluli	Sikhandzisa
Mdziniso	Mtimandze
Mhlanga	Khabako

Sibongo	Sinanatelo
Mhlongo	
Mkhabela	
Mkhatjwa	Ndwandwe Nxumalo
Mkhonta	Mhlungwane
Mkhwanazi	Shiba
Mlatsha	Sitiba
Mmema	
Mndzebele	Nabonkhosi
Mngomezulu	
Mnisi	Mvulane
Motsha	Mvulane
Msane	
Msibi	
Mtshetfhwa	Nyambose
Mtfupha	
Ndlovu	Gatjeni
Ndwandwe	Mkhatshwa
Ndzabukelwako	
Ndzimandze	
Ndzinisa	Mzomba
Ngcongwane	Masombuka
Ngubeni	
Nhlabatshi	Mantini
Nhleko	
Nhlengetfwa	

Sibongo	Sinanatelo
Nkabindze	
Nkambhule	Msutfhu Mswati
Nkosi	Dlamini, wena wekunene
Nsibandze	Goje
Nyoni	
Shabangu	Mbhele
Shiba	Mkhwanazi
Shongwe	Mtimandze
Silindza	
Simelane	Nabongwane, Mnguni
Sitshebe	
Sukati	Msime
Tfwala	Lukhambule
Tshela	
Tshabedze	
Vilakati	Mphephetshi
Vilane	
Zikalala	Mhayise
Ziyane	
Zwane	Manggweni

Swazi Given Names

Name	Sex	Meaning
Baphi	M	which ones
Betfusile	F	unexpected
Bhaji	M	
Bhejane	M	rhino
Bheka	M	be watchful
Bhekimphi	M	be watchful of war
Bhunu	M	Boer
Bikwaphi	F	where are you reported (given to one whose father is unknown)
Bongile	F	thanksgiving
Busi/Busisiwe	F	blessed one
Celaní	F	ask for what
Chigi	M	
Colile	F	forgiven
Daladi	M	barbed wire
Dazini	M	
Duma	M	be famous
Duduzile	F	consolation
Dumisa	M	praise
Dzambile	F	disappointing
Dzeliwe	F	given up
Fanenina	F	looks like her mother
Felebaleni	F	
Fikile	F	arrived
Finki		
Fungile	F	taken an oath
Gangile	F	deliquent
Gija	M	
Gqinaphi	F	how far to the end
Guduza	M	

Name	Sex	Meaning
Gugu	F	treasure
Gunduva	M	
Gwece	M	
Gwiligwili	M	one who blinks
Hlalaphi	F	where do you live
Hlobile	F	clean one
Hlulekile	F	failure
Hlupheka	F	affliction
Jabulane	M	happiness
Jabhisa Jabhile	F	disappointment
Jwijwi	M	
Khabonina	F	at her mother's (given to one born at her mother's place of origin)
Kholwane	M	
Khuza	M	alarm
Klaya	M	slice, split
Kuthula	M	peace
Lawuba	F	(given to one born at Lawuba)
Lomaboza	F	
Lomagugu	F	treasure
Lomasontfo	F	Sunday (given to one born on a Sunday)
Lomthandazo	F	prayer (given to one whose parents had to pray in order to get her)
Lomfa	F	
Lomsombuluko	F	Monday (given to one born on a Monday
Lomusa	F	kind one
Lusaba	M	twig

Name	Sex	Meaning
Lusiba	M	feather
Luzamo	M	one who is full of initiative
Mabhadi	M	unlucky one
Maboya	M	hairy one
Madelisa	M	satisfaction
Maduduza	M	consolation
Mafuku	F	one born in a shack
Magalela	M	one who strikes
Majabula	M	happy one
Mahlaba	M	one who stabs
Mahlavuse	F	
Mahlobo	M	summers (given one born in summer)
Mahlokohla	M	
Makhewe	M	mushrooms (given to one whose mother loved mushrooms during her pregnancy)
Majola	M	
Majozi	M	spears
Makholwa	F	Christians
Makula	F	Indians
Malindane	M	youth wing
Mandla	M	strength
Maqolosha	M	one who jumps around
Maswidi	M	candy
Mathokoza	M	joy
Mavela	M	one who appears
Mawozane	F	
Mazeze	M	fleas
Mazini	M	baby birds

Name	Sex	Meaning
Mazinyo	M	teeth
Mbandzeni	M	
Mboni	M	one who sees
Mbosho	M	
Mdlavuza	M	
Mefika	M	one who arrives
Metfula	M	
Mfanasibili	M	real boy
Mfanyana	M	little boy
Mfundza	M	
Mhawu	M	merciful one
Mjiza	M	
Mkhatjwa	M	
Mkhosi	M	celebration
Mkhovu	M	zombie
Mnisi	M	
Mlambile	F	
Msindazwe	M	too much for the nation
Mtfolaphi	M	obtained where
Mondli	M	feeder
Motho	F	
Mshiyeni	M	leave him
Mphathi	M	
Mphikeleli	M	one who insists
Mshomo	F	
Mswati	M	Swazi
Musa	M,F	kindness
Mviyoyo	F	
Mzabalazo	M	struggle
Nana	F	one who glides
Ndophi	M	cord
Nkhululeko	M	freedom
Nkishi	M	

Name	Sex	Meaning
Nqaba	M	fortress
Ntanta	F	
Ntfombi	F	girl
Nyoka	M	snake
Nyokase	F	
Phosile	F	missed
Phumaphi	F	come from where? (given to a child whose father is unknown)
Phumuzile	F	give a rest
Sabatha	F	Saturday
Salaphi	F	remain where
Satiwa	F	well known
Segula	F	
Senteni	F	what have we done?
Sibongile	F	we give thanks
Sibonisiwe	F	we have been enlightened
Sicelo	M	request
Sigeza	M	
Sigwili	M	well to-do
Sijula	M	spear
Sikholiwe	F	we are Christians
Sikhotsha	M	veld
Sikhova	M	owl
Siphiwe	F	given to us
Sipho	M	gift
Siponono	M	handsome one
Sitini	M	brick
Sobandla	M	
Solwako	M	blamed
Sondundu	M	
Soneni	F	what's our fault?
Sonile	F	we have sinned
Sota	M	caustic soda
Sotsha	M	soldier
Somhlolo	M	
S'thembile	F	we are hoping
Sundu	M	
Sulumlomo	M	wipe your mouth
Thandiwe	F	beloved one
Themba	M,F	hope
Thembi	F	
Thoko	F	gay one
Thula	F	be silent
Tikhali	M	spears
Tini	F	
Tshembani	F	what is your hope
Velebaleni	M	one who came from nowhere
Velami	M	my country
Velaphi	M	where from
Velephi	F	where from
Velonkhe	M	all over
Vusani	M	
Vusumuzi	M	rebuild a home
Zembe	M	axe
Zenzile	F	yourself to blame

SiSwati Kinship

siSwati Term	Number on Chart (page)	English translation
babe, uyihlo, uyise	5, 11	my father, your father, his father
make, unyoko, unina	6, 14	my mother, your mother, his mother
mkhulu	7, 8, 48	grandfather
gogo	9, 10, 47	grandmother
khokho	45, 46	great-grandparent
dzadze[wetfu]	3, 4, 19, 22	[my] sister
sisi	3, 4, 19, 22	sister; term of address between peers
umnak[etfu]	1, 2, 15, 18	[my] brother
bhuti	1, 2, 15, 18	brother; term of address between peers
malume	12	uncle
anti	13	aunt
umzala	16, 17, 20, 21	cousin
umusa	34, 35	son (preferred by father)
umtfwanami	34, 35, 36, 37	my son, daughter, child
indvodzana	34, 35	son
indvodzakati	37, 37	daughter
umtfana	29, 30, 34, 35, 36, 37, 38	child
umshana	32, 33	niece, nephew
umtukulu	40, 41, 42, 43	grandchild
umtfanemntfanami	40, 41, 42, 43	grandchild
umk[ami]	23 (by 0)	my wife
umfati wa[Kunene]	23	wife (of Kunene)
inkosikazi	23	wife
indvodza yalaMamba	0	husband (of Mamba)
uyise waThemba	0 (by 23)	(my) husband (lit: father of [Themba]o
[Kunene]	0 (by 23)	(my) husband (reference to husband's clan)

intshandvokati	23a	most favored wife (in a polygamous family)
singgani	0,23	lover (used of each other before marriage)
intfombi yami	23	girl-friend (before marriage)
inhlanti	23a	(if 23's younger sister
zakwethu	23, 23a	co-wife (to each other)
ula[Mamba]	23	Mrs. X (lit: she of Mamba) (reference to woman's clan name, preferred by husband and other men)
unabo[Themba]	23	mother of [Themba] (reference to woman's child, preferred by women)
makoti	23	bride (used by inlaws, but not the husband).
umzali	5, 6	parent
inkhosana	1	heir
inkhosatana	3	heiress (if there are no boys in the family)
umkhwe	24 and brothers	father-in-law
babetala	24	my father-in-law
umkhwekati	25 and sisters; sisters of 24	mother-in-law; in-law; (not said by ego)
maketala	25	my mother-in-law
umkhwenyana	31 and his brothers; 39	brother-in-law; son-in-law
umkhwenye [wetfu]	26, 31	my brother-in-law
sibali	26, 31	brother-in-law
umfumbesi	27's husband	brother-in-law (used to each other by husbands of sisters)
umlamu	27, 0 (by 27)	sister-in-law; brother-in-law
umkhula	27	sister-in-law
(polite form: make)		(also said by 23 of husband's sister)
umalukatana	38	daughter-in-law
sihlobo		relative

Notes to kinship terms

The following can be modified by adding lomncane (younger) or lomkhulu (elder):

make (unyok'o, unina)
babe (uyihlo, uyise)
dzadze
umnaka

The following usually occur with a form of the possessive pronoun (-wetfu, -wenu, -wabo):

dzadze-
umnaka-
zak- (zakwethu)
umkhwenye-

The following terms can be modified by -tala (in-law):

make- (unyoko-, unina-) (25)
babe- (uyihlo-, uyise) (24)

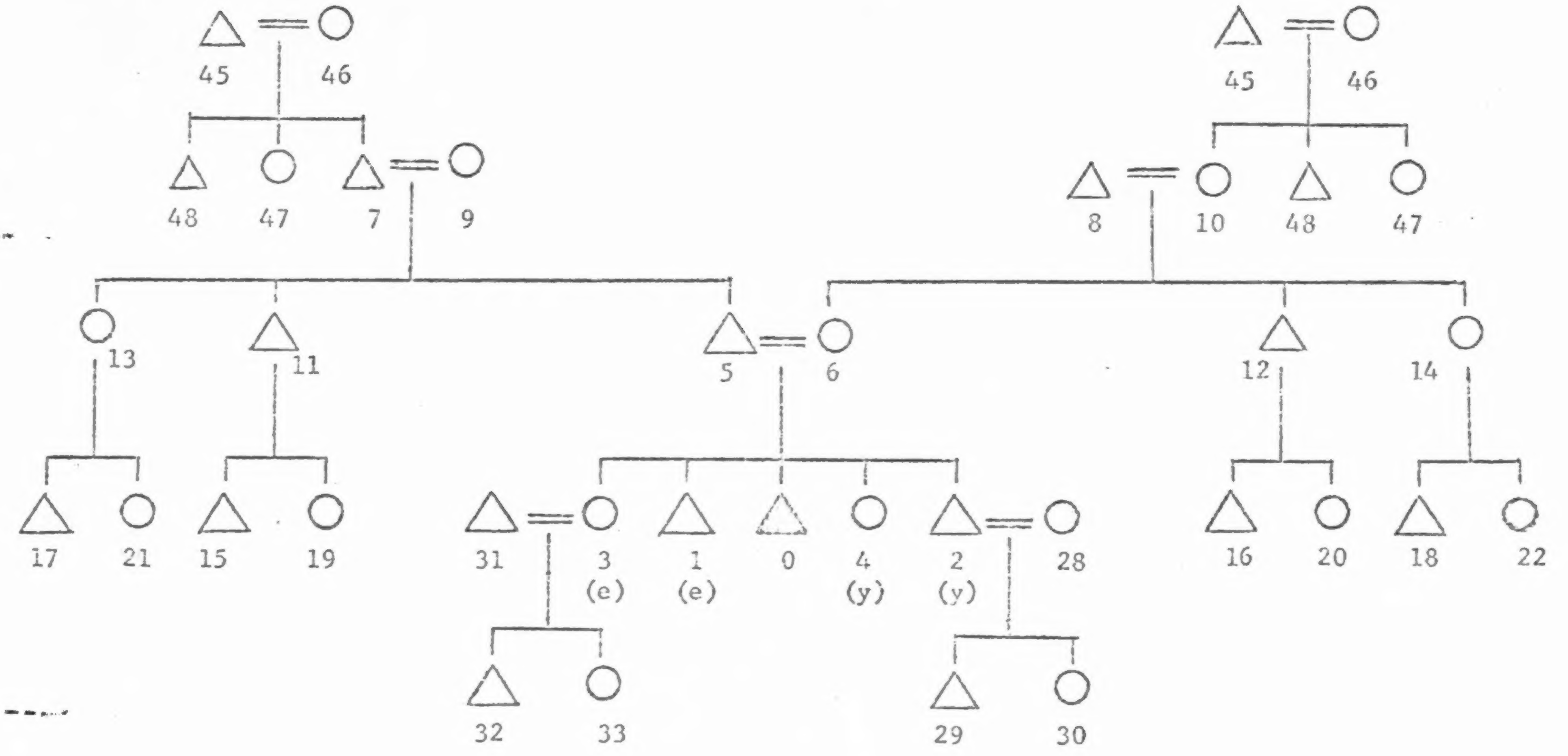
The following can be modified to mkhulu:

babe- (uyihlo, uyise) (7) (8)

The following terms use the possessives (-mi, -kho, -khe) in a short form:

umka- 23 wife

KINSHIP CHART I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(e)
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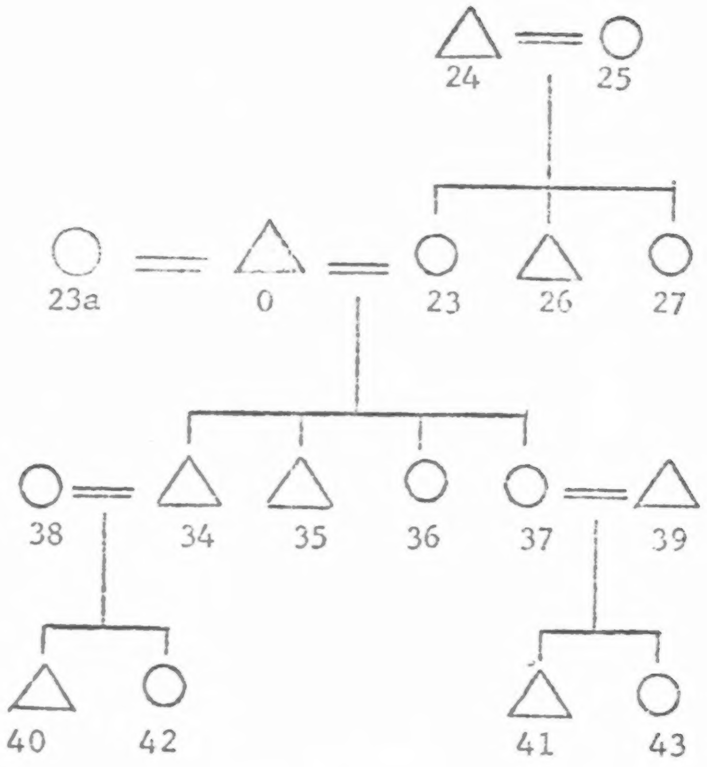
KINSHIP CHART II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Locative and Time Adverbs Without -ini

While nouns are regularly made into locative and time adverbs by prefixing e- and suffixing -ini, a small group of nouns (listed below) occur without -ini.

um-^{2} class

Noun	Locative
uMzimnene (a river)	eMzimnene
uMzimpofu (a river)	eMzimpofu
uMtilane (a river)	eMtilane
(and other rivers in this class)	
umhlana (back)	emhlana
umuva (back of an object)	emuva
umnyango (doorway)	emnyango

li- class

likwindla (autumn)	ekwindla
litiko (fireplace)	etiko
lihlombe (shoulder)	ehlombe
litulu (rain)	etulu (up)
libhange (bank)	ebhange
lijele (jail)	ejele
likhaya (home)	ekhaya
libandla (gathering)	ebandla
lihlobo (summer)	ehlobo
lihhovisi (office)	ehhovisi

si- class

sitolo (store)	esitolo
s'k'omu (location, sub-division of town)	es'k'omu
sibhedlela (hospital)	esibhedlela

iN- class

imini (mid-day)	emini
intshambama (afternoon)	entshambama
imphumalanga (east)	emphumalanga
inshonalanga (west)	enshonalanga
inhloko (head)	enhloko
indvulo (olden times)	endvulo
iMbabane (a river)	eMbabane
iNgwembisi (a river)	eNgwembisi
inkantolo (court)	enkantolo
intfwasahlobo (springtime)	entfwasahlobo
imakethe (market)	emakethe

lu- class

lwandle (sea)	elwandle

lu-class

busika (winter)	ebusika
busuku (night)	ebusuku

Stative Verbs

1. Statives which translate like an English participle:

anela (become sufficient)	anele (be sufficient)
bindza (become quiet)	bindzile (be quiet)
bola (become rotten)	bolile (be rotten)
butsha (become damp)	butshile (be damp)
condza (go straight)	condzile (be straight)
dula (become expensive)	dulile (be expensive)
dvala (become conceited)	dvalile (be conceited)
dvuma (become famous)	dvumile (be famous)
dzabuka (become sad; become torn)	dzabukile (be sad; be torn)
emitsha (become pregnant)	emitshi (be pregnant)
enama (become happy)	eneme (be happy)
etayela (become accustomed to)	etayele (be accustomed to)
fa (die)	file (be dead)
gcwala (become full)	gcwele (be full)
guga (become old)	gugile (be old)
hlakanipha (become wise)	hlakaniphile (be wise)
hlwa (become dark)	hlwile (be dark)
hwalala (become dark)	hwalele (be dark)
jabula (become happy)	jabulile (be happy)
khuluphala (put on weight)	kuluphele (be fat)
khutshala (become industrious)	khutshele (be industrious)
khwela (get aboard)	khwele (be aboard)
k'wata (become angry)	k'watile (be angry)
lala (go to sleep)	lele (be asleep)
lamba (become hungry)	lambile (be hungry)
lunga (become fine)	lungile (be good/okay)
njinga (become rich)	njingile (be rich)
nona (get fat)	nonile (be fat)
oma (become thirsty)	omile (be thirsty)
phuya (become poor)	phuyile (be poor)
sa (become clever; become day)	sile (be clever; be day)
sindza (become safe)	sindzile (be safe)
thula (become quiet)	thulile (be quiet)

Stative Verbs

tfokota (become happy)	tfokotile (be happy)
lahleka (become lost)	lahlekile (be lost)
futfumala (get warm)	futfumele (be warm)
vuka (become awake, awaken)	vukile (be awake/alert)

2. Statives which translate like an English participle:

bamba (take hold of)	bambile (hold, be holding)
bhalasha (begin to bloom)	bhalashile (be blooming)
buka (open the eyes)	bukile (be looking at/awake)
butshana (become gathered)	butshene (be gathered together straight)
dzinwa (become tired)	dziniwe (be tired)
enaba (sit with legs straight)	enebe (be seated with legs straight)
ephuka (get broken)	ephukile (be broken)
esutsha (become satisfied)	esutshi (be satisfied)
etfuka (get frightened)	etfukile (be frightened)
faka (put on)	fakile (wear, be wearing)
gqoka (put on)	gqokile (wear, be wearing)
guca (kneel)	gucile (be kneeling)
gwegwa (become bent/twisted)	gwegwile (be bent/twisted)
hlala (sit)	hleti (be sitting)
mangala (become amazed)	mangele (be amazed)
mbatsha (put on)	mbetshe (wear, be wearing)
nakala (become spoiled)	nakele (be spoiled)
nyamalala (disappear)	nyamalele (be gone/out of sight)
onakala (become spoiled)	onakele (be spoiled)
phatsha (carry in the arms; touch)	phetshe (be carrying; be touching)
phumula (rest)	phumulile (be resting)
phuta (get delayed)	phutile (be late/delayed)
sala (remain)	sele (be remaining)
shada (get married)	shadile (be married)
tfwala (carry)	tfwele (be carrying)
vela (appear)	vele (be appearing)

Adjective Stems

The following is virtually a complete list of adjective stems:

-džè	long, tall
-fǐshà	short
-físhǎnè	short
-shà	new
-dzálà	old
-dvúnà	male
-síkátì	female
-hlè	1. nice 2. clean, pretty
-bí	bad, ugly
-bánà	somewhat bad
-khûlù	1. big, large 2. great
-ncánè	small
-ncányànà	small
-twí	very small
-nggàkí? -nggàkhí?	how many?
-nêngì, -nyêntì	many, much
-nyèntǎnà	fairly much
-nyè	other, another
-bìlí	two
-tshâtfù	three
-nè	four

Relative Stems

1. Colors

-mhlôphè	white
-mnyámà	black
-ntímà	black
-bòvú	red
-nsúndvù	brown
-lúhlâtà (cf lúhlâtà, green grass)	1. green, blue 2. uncooked; uneducated (hence uncouth, rude)
-phuti (cf líphùtí, a kind of pumpkin)	yellow-orange
-mtfúbì	yellow
-mphùngà	grey
-mphófù	1. cream-colored 2. poor
-mdzàkà	fawn-colored
-tfwòmbònkhâlà	rust-colored

2. Derived from Nouns

-lúkhúnì (cf lúkhûnì, firewood)	1. hard (not soft) 2. difficult, hard
-búhlûngù (cf búhlûngù, pain)	aching, painful
-búkhâlì (cf síkhâlì, spear)	1. greedy 2. sharp
-mântì (<émântì, water)	wet
-lútfútfùvà, -tintfutfuva	dusty, dirty (of a person)
-bùtfùkùtfùkù	lukewarm

3. Derived from Verbs

-té [ ]	without [ ]
-bábákó (<bábà, be bitter)	bitter
-shísàkó (<shísà, be hot)	hot
-bándzàkó (<bándzà, get cold)	cold
-cándzàkó (<cándzà, get cold)	cold
-zímkîlè (<zímûkà, grow fat)	fat (of a respected person)
-khúlúphêlè (<khúlúphàlà, grow fat)	fat (of an animal; of a peer)
-tshǐtè (<tshì, say)	certain

4. With a demonstrative import

-njè	like this
-njǎlò	like that
-nggàkà [ ]	as big as [ ]
-nggángà	equal to, as much as
-njéngà [ ]	like [ ]
-là	over here
-lé	over there (out of sight)

5. Primitive stems (not relatable to other parts of speech)

-bàntí	wide
-ncǒnò	better
-mnândzì	pleasant, nice (with reference to foods, holidays, sports, fil stories, news--but not people)
-nénè	plump, chubby, (with reference to a baby)

-câtshà	thick
-dvúmà	flavourless, tasteless
-ngcùnú	naked
-lûlà	1. light (in weight) 2. easy
-côtfò	honest
-mûnyù	sour
-msùlwá (<súlwà, be wiped, clean)	innocent
-ncàmà	narrow, thin
-mbàlwá (<bàlwà, be counted)	few
-ngcwêlè	holy
-mátìmà	1. heavy 2. difficult
-mnênè	gentle

SISWATI-ENGLISH VOCABULARY

Note:

Nouns are listed by their stems, with the prefix raised. The plural of nouns is indicated only where it cannot be clearly inferred from the singular prefix. The derivation (from a verb, adjective, etc.) is cited immediately following.

Verbs are listed by their stems. The infinitive form is indicated for vowel commencing stems and monosyllabic stems. The perfect form is indicated when its formation is other than the suffixing of -ile or -e. Statives (in their perfect form) are cited immediately below the stem, along with their particular translation.

Adjectives and relatives are also listed by their stems.

Abreviations:

NP	noun prefix
SP	subject prefix
OP	object prefix
PP	possessive prefix
AP	adjective prefix
RP	relative prefix
DP	demonstrative prefix
perf	perfect
st	stative
rel	relative
adj	adjective
adv	adverb
pron	pronoun
loc	locative
dem	demonstrative
conj	conjunction
interj	interjection
enum	enumerative
id	ideophone
sg	singular
pl	plural
emph	emphatic
quant	quantitative
pass	passive
cf	compare
<	come from

A

á- (PP)	of
á- (SP)	they, them
ábà	share
$^{\text{lí}}$Aflíkà/líAfríkà	African
$^{\text{í}}$Aflíkà	Africa
ăkha (kwa̋kha)	build
$^{\text{úḿ}}$àkhì (<akha)	builder
ălà (kwa̋là)	refuse
$^{\text{lw}}$ândlé	sea
àntí	paternal aunt; distant paternal female relative
ányánìsì	onion
ati, atile (kwa̋tì)	know
$^{\text{s}}$âtì, tati (<ati)	wiseman
atisa	announce, inform
$^{\text{úm}}$átísì (<atisa)	announcer
$^{\text{s}}$átísò (<atisa)	notice
au!	oh! (expression of surprise)

B

bà	be, become
ba/eba (kûbà)	steal
bá- (PP)	of
bá- (NP, SP)	they, them
bà- (OP)	they, them
bábà	be bitter
-bábàkó (rel stem) (<bábà)	bitter
$^{\text{ím}}$bábàlá	bushbuck
$^{\text{íM}}$bábánè	Mbabane river
bàbé, bobabe	my father; paternal uncle
bàbé, lómkhûlù	senior paternal uncle
bàbé lómncánè	junior paternal uncle
bàbé-tâlà	father-in-law
$^{\text{úḿ}}$bâlà	lower leg
bàlà	count
$^{\text{úḿ}}$bâlà	color
$^{\text{lí}}$bâlà	1. yard 2. a spot
$^{\text{lí}}$bálávè	map
bálékà	flee, run away, escape
$^{\text{kú}}$bálékà	an escape
$^{\text{sí}}$bàlò (<bàlà)	1. figure 2. arithmetic (pl)
bàmbà	get hold of, catch, grasp
bambile (st)	hold
$^{\text{úḿ}}$bâmbà	rotten milk
$^{\text{sí}}$bàmbò (<bàmbà)	handle
bánà (adj stem)	somewhat bad
$^{\text{lí}}$bândlà	council
bándzà	get cold, be cold
-bándzàkó (<bándzà)	cold
$^{\text{úḿ}}$bànè	lightening
$^{\text{sí}}$bànè	lamp
bàngà	quarrel, fight over (something)
$^{\text{lí}}$bàngà	distance

-bâní? -bóbâní? Sibongo sakho sakabani?	who? What is your family name?
$^{\text{sí}}$bànkhwá	lizard
-bántí (rel stem)	wide, broad
$^{\text{bú}}$bàntí (<-bàntí)	broad
bàsà	kindle fire
$^{\text{ím}}$bàshá	popped corn
$^{\text{lú}}$bàtshà	fashion of walking with toes pointed outward (opp. of pidgeon-toed)
$^{\text{sí}}$bàwù	horse-fly
$^{\text{sí}}$bâyà	cattle kraal
bé- (PP)	of
békà	place, put
$^{\text{lí}}$bélè	breast
$^{\text{lí}}$bèlé	1. sorghum, kaffir-corn 2. food (pl)
bese, bese kuba	and also, so that, and then
bétshà	1. smack, slap, hit 2. play (a musical instrument) 3. blow (by the wind)
bhàcà	hide
$^{\text{sí}}$bhàcà	Swazi dance
bhádálà	pay
bhákà	bake
$^{\text{sí}}$bhákábhàkà	sky
$^{\text{lí}}$bhákêdè	bucket
bhákélà	1. kick 2. bake for

$^{\text{sí}}$bhákêlà	1. fist 2. boxing
$^{\text{lí}}$bhálà	1. bar 2. wheelbarrow
bhàlà	write
bháláshà	begin to bloom, blossom
bhalashile (st)	be in bloom, bloom
$^{\text{lú}}$bhàmbò	rib
$^{\text{sí}}$bhàmù	rifle
bhànánà	banana
$^{\text{lí}}$bhándè	belt
$^{\text{lí}}$bhángè	bank
$^{\text{lí}}$bhánìsì	bun
$^{\text{lí}}$bhántjì	coat
$^{\text{lí}}$bhásì, émábhásì and tíbhásì	bus
$^{\text{lí}}$bhásík'ídì	basket
bhàtátà	sweet potato
$^{\text{lí}}$bháyísíkìlì	bicycle
$^{\text{sí}}$bhédlèlà	hospital
$^{\text{úḿ}}$bhédzè	bed
bhéjànè, bóbhéjànè	rhinoceros
bhèmà	smoke (tobacco); take snuff
$^{\text{lí}}$bhéntjì	bench
$^{\text{úḿ}}$bhídvò	leafy vegetables;
úḿbhîdvò wěsí-lùngù	white man's greens
$^{\text{lí}}$bhîmbì	bad singer
bhìyá	beer

bhóbôsà	put a hole through or into something
$^{\text{í}}$bhódì	bra
$^{\text{lí}}$bhódì	board
$^{\text{lí}}$bhódlèlà	bottle
$^{\text{lí}}$bhòdó	pot
$^{\text{lí}}$bhókîsì	box
$^{\text{í}}$bhólà	ball
$^{\text{sí}}$bhòngà	post
$^{\text{émá}}$bhóntjîsì	beans
$^{\text{úḿ}}$bhònyò	fresh boiled groundnuts (tindlubu)
$^{\text{lí}}$bhótêlà	butter
$^{\text{lí}}$bhúbêsì	lion
bhùdzà	dream
$^{\text{lí}}$bhùkú	a large book
bhúlà	1. flail, thresh by beating 2. foretell
$^{\text{lí}}$bhùlàwòzí	a blouse
$^{\text{lí}}$bhúlóhò	bridge
$^{\text{lí}}$bhúlúkò	trousers
$^{\text{lí}}$bhúngănè	beetle
$^{\text{lí}}$Bhûnù	a Boer
$^{\text{sí}}$Bhûnù	Afrikaans
bhùtí	brother
-bí (adj stem)	bad, ugly
$^{\text{tî}}$bí (<-bi)	trash, sweepings
$^{\text{bû}}$bí (<-bí)	evil, ugliness
bíkà	report
$^{\text{úḿ}}$bíkì (<bika)	reporter
$^{\text{ím}}$bîlà	rock rabbit, dassie
bìlà	boil
-bìlí (adj stem)	two
$^{\text{sí}}$bìlí	second
$^{\text{Lésí}}$bìlí	Tuesday
síbìlì	indeed
$^{\text{lí}}$bílíbìlì	pepper (not ground)
bíndzà	keep quiet
$^{\text{sí}}$bíndzì (<bindza)	quiet person
$^{\text{sí}}$bîndzì	1. liver 2. courage
bíngélêlà	greet
$^{\text{sí}}$bíngélêlò (<bingelela)	greeting
$^{\text{lú}}$bîsì	milk
bítà	1. call 2. pronounce 3. cost
$^{\text{lí}}$bîtò (<bita)	name
$^{\text{ím}}$bívà	beef

$^{\text{lí}}$bláckbhòdì	blackboard
bó- (NP)	(pl)
$^{\text{ím}}$bòbò (cf bhobosa)	hole
bòlà	become rotten
bolile (st)	be rotten
bónà	1. see 2. greet 3. keep an eye on
bòná (emph pron)	they/them; it
bónákàlà	become visible
bónákálìsà	put within sight
$^{\text{kú}}$bónákàlà	sight; appearance
bónánà	see each other
bóndzà	stir (a thick liquid)
$^{\text{lú}}$bòndzà	wall
bòngà	1. thank 2. praise
bóngèlà	congratulate
$^{\text{sí}}$bòngò (<bonga)	surname, family name
$^{\text{ím}}$bóngòlò	donkey
bónísà	advise
bóphà	tie
bóshwà (<bopha)	be imprisoned
$^{\text{sí}}$bóshwà (<boshwa)	
-bòvú (rel stem)	red
$^{\text{lí}}$bòvú	red clay smeared on bride's face
bôvú (bu-NOUN)	pus
$^{\text{bú}}$bòvú (<-bovu)	redness

bú- (NP, SP)	it
bù (OP)	it
-búhlûngù (rel stem)	aching, painful
búkà	look at, watch
bukile (st)	be looking at, watching, be awake
-búkhâlì (rel stem)	greedy, sharp
(cf síkhâlì, spear)	
búkísà	make someone see; show, display, exhibit
$^{\text{sí}}$búkò (<buka)	1. mirror 2. glasses (pl)
búlálà	kill
búláwà	suffer (physical pain)
$^{\text{lí}}$búlûlú	puff adder
$^{\text{sí}}$bùngú	worm
$^{\text{ím}}$búngùlú	bed bug
$^{\text{lí}}$bûntì	forehead
$^{\text{sí}}$bûnù	buttock
búsûkù	night
bútà	ask, question
$^{\text{lí}}$bûtfò	regiment
-bùtfùkùtfùkù (rel stem)	lukewarm
$^{\text{ím}}$bûtì	goat
$^{\text{úm}}$búzò (<bútà, question)	question
bùtshà	become damp
butshile (st)	be damp
bútshà	get (something) together
$^{\text{úm}}$bútshánò (<butsha)	assembly

búyà	return
$^{\text{ím}}$bùyà	1. a leafy vegetable 2. soft hair (body hair)
búyélà	return to
$^{\text{ím}}$búzúlwánè	mosquito

C

$^{\text{lí}}$câbà	1. non-christian, 2. uncivilized person 3. leather blanket
cábàngà	think
$^{\text{lí}}$câcá	skunk
$^{\text{sí}}$cádzè	carrot
$^{\text{lí}}$cákálà	ankle
cálà	1. start, begin 2. tease
cálátà	look everywhere
$^{\text{sí}}$càlò (<cálà)	beginning
cámélà	rest the head
$^{\text{sí}}$cámèlò (<camela)	head-rest
$^{\text{úḿ}}$cámélò	pillow
cándvúlà	hammer
$^{\text{sí}}$cándvúlò (<candvula)	a stone used for preparing and shaping a grinding stone
$^{\text{lí}}$cândzà	egg
-cándzà	get cold
-cándzàkó (rel stem) (<candza)	cold
cátfùlà/cátfùtà	walking in the fashion of a baby
$^{\text{sí}}$cátfùlò (<catfula)	shoe
-câtshà (rel stem)	thick
$^{\text{bú}}$câtshà	thickness
cátshèkà	give an enema
cèbà	get rich
$^{\text{sí}}$cèbì (<ceba)	rich man
$^{\text{sí}}$cébì	tale bearer
cédzà	finish
célà	ask (for something)
$^{\text{lí}}$cémbè	leaf
cétùlà	split
$^{\text{lú}}$cètú (<cetula)	piece, slice, chip
cha	no
chàbó	no
chàchà	loosen
chàkà chakile (st)	become poor be poor
$^{\text{sí}}$chàkà (<chàkà)	poor person
chámùkà	1. come from 2. appear
$^{\text{lí}}$chègù	old man
$^{\text{ín}}$cěnyè encenye	part elsewhere; probably
$^{\text{sí}}$chèmè	rank
chòchòchò	throat
$^{\text{sí}}$Chòsà/síChòzà	Xhosa language
$^{\text{lú}}$côtfò	cord
$^{\text{lí}}$Chòzà	a Xhosa
chùchúzà	black-jack (a local plant used for greens)
$^{\text{uḿ}}$chúdzè	young cock
$^{\text{lí}}$chùmá	a bad dancer
$^{\text{lí}}$chûtù	stump
$^{\text{lí}}$chwà	1. snow 2. cold

$^{\text{sî}}$chwé	midget
$^{\text{lí}}$cîcí	earring
címà	put out, turn off the light
címétà	close (the eyes)
$^{\text{lú}}$cîngò	1. wire 2. fence 3. telegram, telephone
$^{\text{lí}}$còcò/sícòcò	frog
còlà	excuse (me)
$^{\text{ín}}$cólà	wagon
$^{\text{lú}}$còlò	peace
$^{\text{úm}}$cǒndvò	thin legs
$^{\text{úm}}$còndvò	sense, reason, idea, opinion
cóndzà	1. go/become straight 2. understand
condzile	be straight
-côtfò (rel stem)	honest
$^{\text{bú}}$côtfò (<-cotfo)	honesty
$^{\text{lú}}$còtfò	thread
$^{\text{ín}}$cwàdzí	letter, book
$^{\text{lú}}$cwèphé	wooden spoon

D

$^{\text{lí}}$dàdà	duck
dálà	create
dàládì	barbed wire
$^{\text{ín}}$dàlí	sale
$^{\text{úm}}$dálì (<dala)	creator
$^{\text{sí}}$dàlwá	1. create 2. deformed person
(<dala)	(from birth)

dèkà	set (the table)
$^{\text{ín}}$déngànè	thin porridge
$^{\text{lí}}$dílòzí	panty/panties
$^{\text{lí}}$dínà	1. noon meal, dinner 2. noontime 3. a meal in honor of a dead person
$^{\text{ín}}$díphéthè	Independence
dlá (kûdlá)	1. eat 2. cost 3. spend
kudla Khisimusi	spend Christmas
$^{\text{kû}}$dlá	food
$^{\text{lí}}$dlàbhá	untidy person
$^{\text{lí}}$dlàdlà	hut or shelter where Swazis cook, kitchen
$^{\text{sí}}$dlàdlà	paw
$^{\text{sí}}$dlà-kûdlá	a person who eats great quantities of food
dlàlà,	play
$^{\text{úm}}$dlàlì (< dlàlà)	player
$^{\text{úm}}$dlàlì wěbhólà	football player
$^{\text{úm}}$dlàlì wěthénnìsì	tennis player
$^{\text{úm}}$dlâlò	game
$^{\text{ín}}$dlèbé	ear
$^{\text{ín}}$dlèlà	1. path, road; part (in the hair) 2. method 3. direction
$^{\text{sî}}$dlí (<dla)	glutton
$^{\text{ín}}$dlóndlò	green mamba snake

$^{\text{ín}}$dlòtì	serval (a kind of wild cat)
$^{\text{ín}}$dlòvù	elephant
$^{\text{ìn}}$dlòvùkâzí	queen mother (lit: female elephant)
$^{\text{ín}}$dlù	1. house, room 2. building 3. family
$^{\text{ín}}$dlùlámìtshí	giraffe (lit: surpasses the trees)
$^{\text{ín}}$dlùbú	a kind of ground nut
$^{\text{ín}}$dlù yěkúdlélà	dinning hall
dókótèlà, bódókótèlà	doctor
$^{\text{bú}}$dókótèlà (<dokotela)	medical profession
$^{\text{lí}}$dólôbhà	town, city
sídvàbà	Swazi leather skirt
$^{\text{sí}}$dúdùdù	motor-bike
$^{\text{lí}}$dúkù	handkerchief, head-scarf
dùlà	become expensive
dulile (st)	be expensive
-dvà (quant stem)	alone, only
$^{\text{lí}}$dvàlá	rock
dvàlà	become conceited
dvalile (st)	be conceited
$^{\text{ín}}$dvángù	cloth
$^{\text{ín}}$dvòdzà, émádvòdzà	man
$^{\text{bú}}$dvòdzà	maleness
$^{\text{ín}}$dvòdzàkâtì, émádvòdzàkâtì	daughter
$^{\text{lí}}$dvòlò	knee
$^{\text{lú}}$dvòngá	wall

dvònsà	pull
$^{\text{ín}}$dóphì	string
$^{\text{lí}}$dvúbà	zebra
$^{\text{sí}}$dvùdvù	mealie porridge + pumpkin
$^{\text{ín}}$dvùkù	walking stick
dvùmà	1. become famous, notorious 2. thunder
dvumile (st)	be famous
$^{\text{kú}}$dvùmà	thunderstorm
-dvúmà (rel stem)	flavorless, tasteless
$^{\text{bú}}$dvúmà (<-dvúmà)	tastelessness
$^{\text{ín}}$dvúnà	headman
-dvúnà (adj stem)	male
$^{\text{bú}}$dvúnà	maleness
$^{\text{ín}}$dvúnánkhûlù	Prime Minister
$^{\text{ín}}$dvúndvúndvwánè	hedgehog
$^{\text{ín}}$dzàbà	1. affair, matter 2. discussion, conversation 3. news (pl)
dzábûkà	become torn; become sad, sorry
dzabukule (st)	be torn; be sad, sorry
$^{\text{kú}}$dzábûkà	sorrow
dzádzè	sister; female parallel cousin (father's brother's daughter; mother's sister's daughter)
$^{\text{lú}}$dzàkà	1. mud 2. weak person

$^{\text{sí}}$dzàkwá (<dzakwa)	drunkard
-dzálà (adj stem)	old
$^{\text{bú}}$dzálà (<-dzala)	age
$^{\text{bú}}$dzátjà	1. wild dog 2. rabies
$^{\text{ín}}$dzâwò	place
-dzè (adj stem)	long, high, tall
$^{\text{bú}}$dzè (<-dze)	length, height
$^{\text{ír}}$dzèbé	1. lip; mouth and lips (pl) 2. a tin (can), a mug, a small container
$^{\text{lí}}$dzélà	desperate (cornered) person
$^{\text{ín}}$dzélà	hermit, monk
$^{\text{úḿ}}$dzèshì	European
$^{\text{úḿ}}$dzìbí	hole (in the ground)
$^{\text{sí}}$dzíndzì	1. a clump of grass 2. dull, stupid person
dzìnwà dziniwe (st)	become tired be tired
$^{\text{lú}}$dzíwò	clay pot
$^{\text{lí}}$dzîyá	grasshopper

E

é- (PP)	of
e-/e...ini (lot) ékhâyà ésík'ólwènì ébólèkà Ngébòlèkè R5 kuye. Ngimboleke R5	at, to, by, in, into, from, on at home at/to school borrow, lend I borrowed R5 from him. I loaned him R5.
ébúsûkù	at night
écà	jump
ẽhhẽ!	exactly
éhlà	go down
ékhâyà (loc)	home, at home
ékúsénì	morning
élùlá	straighten; stretch
élúlèkà (<elula)	advise
élùsà/lusa	herd
$^{\text{úḿ}}$élùsì, bélùsì (<elusa)	herd-boy
émá- (NP)	(pl)
émánà	be stingy
émándlà	strength
émǐnì	mid-day
émítshà emitshi (st)	become pregnant be pregnant
émpélènì (<impela)	in fact
ém̀vá	after
énàmà eneme (st)	become happy, be happy
éndlùlà	surpass
éndzà	marry (said of a woman)
éndzìsà	marry (by arrangement between parents)
énékà	hang up the laundry
éngcà	pass
éntà	make, do
éntshámbàmà	late afternoon
ényányà	dislike
éphúkà/phúkà ephukile/phukile (st)	get broken, break be broken
ésútshà esutshi	become satiated be satiated
étà/tà (kútà)	come
étàmà/tàmà	try
ètèlà	feel sleepy

étáyélà	become accustomed
etayele (st)	be friendly
$^{\text{úm}}$étjìsò	match(es)
etulu	up, above

F

fá (kûfá)	die
file (st)	be dead
$^{\text{kû}}$fá (<fa)	1. death 2. sickness 3. disease
$^{\text{lî}}$fá (<fa)	1. inheritance 2. growth under the skin
$^{\text{lû}}$fá (<fa)	crack
fágólwénì	a half-crown (25 cents)
faka	1. put into 2. put on (clothing)
fakile (st)	wear
$^{\text{lú}}$fàlá	small-pox
$^{\text{úḿ}}$fánà	boy
fánékìsà	give an example, make a likeness
$^{\text{úḿ}}$fánékìsò (<fanekisa)	picture
$^{\text{sí}}$fánékìsò (<fanekisa)	example
$^{\text{lí}}$fásítèlò	window
$^{\text{úḿ}}$fâtì	woman
$^{\text{ím}}$fènè	baboon
$^{\text{ím}}$fêtí	spitting cobra
$^{\text{úmù}}$fí (<fa)	dead person
$^{\text{ím}}$fìhlímfìhlí	disorder, disarray, helter-skelter arrangement
fìkà	arrive
$^{\text{kú}}$fìkà (<fika)	arrival
$^{\text{émá}}$fínyìlà	mucus
físà	wish, desire
físélà	wish (in behalf of someone)
-fǐshà (adj stem)	short
$^{\text{bú}}$fǐshà (<-fisha)	shortness
-físhǎnè (adj stem)	short
$^{\text{sí}}$físò (<fisa)	desire, wish
$^{\text{sî}}$fó (<fa)	disease, sickness
$^{\text{úm̀}}$fó	fellow
$^{\text{ím}}$fólògò	fork
$^{\text{ím}}$fòlòmǎnè	foreman
fòmà	sweat, perspire
fomile (st)	sweat, perspire
$^{\text{úḿ}}$fômfò	a white mountain berry
$^{\text{lí}}$fù	cloud
$^{\text{lí}}$fù	animal's stomach
$^{\text{lû}}$fú	disease
$^{\text{sí}}$fûbà	chest
$^{\text{ím}}$fùhlúmfùhlú	disorder, disarray, helter-skelter arrangement
$^{\text{úḿ}}$fùlà	river
$^{\text{lí}}$fúláhà	load (on a sledge, car, truck)
fúláhà/fúláwà	flour
$^{\text{ím}}$fúlámáshínì	airplane, flying machine
$^{\text{ím}}$fǔmbè	1. large wood house 2. anything held enclosed in hand (derived from a game in which an infumbe is hidden in the hand) 3. riddle

$^{\text{úḿ}}$fúmbèsì	brother-in-law (through sisters)
fúnà	1. want 2. search for, look for
$^{\text{úḿ}}$fúndìsì	priest, parson, minister
$^{\text{bú}}$fúndìsì (cf úḿfúndìsì, minister)	ministry
fúndzà	read
$^{\text{sí}}$fúndvò (<fundza)	lesson
fùndzísà	teach
$^{\text{kú}}$fùndzísà (<fundzisa)	act of teaching
$^{\text{ím}}$fùndzísò (<fundzisa)	teaching
fùndzíswà	be taught
$^{\text{sí}}$fùndzîswà (fundziswa)	educated person
fútfúmàlà	get warm
futfumele (st)	be warm
$^{\text{émá}}$fûtshà	fat, oil, grease
fútshì	again, and
fúyà	keep, raise (an animal or bird)
$^{\text{ím}}$fúyò (<fuya)	domesticated animal or bird

G

$^{\text{sí}}$gàbà	1. class 2. chapter
gàdzà	watch, keep an eye on
gádzì (<gadza)	guard
$^{\text{lí}}$gádzè	clod
$^{\text{íng}}$gádzè	garden
$^{\text{lú}}$gágánè	a kind of thorny vine
$^{\text{lí}}$gágù	a good singer
$^{\text{lú}}$gàlò	finger-nail, toe nail
$^{\text{ín}}$gálúkhûnì	turkey
$^{\text{lí}}$gâmà	1. name 2. word 3. letter of the alphabet
gànà	take/accept a lover (said of a girl only)
$^{\text{sí}}$gângà	veld
gàngà	become naughty, mischievous
gangile (st)	be naughty, mischievous
$^{\text{sí}}$gàngì (<ganga)	naughty person; delinquent
$^{\text{úḿ}}$gànù	marsula (a tree in the lowveld)
$^{\text{bú}}$gànú	beer (from fruit of the umganu tree)
$^{\text{íng}}$gànwá	man with several girl-friends
$^{\text{íng}}$gàtí	blood
$^{\text{lí}}$gáyízà	1. miner 2. uncouth person
$^{\text{bú}}$gáyízà	1. mining profession 2. uncouthness
$^{\text{ín}}$gcì	aard wolf
$^{\text{úḿ}}$gcíbélò	Saturday
gcílâtà	enslave
$^{\text{sí}}$gcìlì (<gcilata)	slave
gcìnà	end
$^{\text{sí}}$gcìnò (gcìnà)	end
$^{\text{émá}}$gcíyǎnè	1. particles in air or water 2. germs

gcìzà	put on a bracelet
$^{\text{sí}}$gcìzò (<gciza)	bracelet
gcòkà	put on clothes, dress
gcokile (st)	wear
$^{\text{sí}}$gcòkò (<gcòkà)	hat
gcólótèlà	stare
$^{\text{ín}}$gcósà	elbow
gcùmgcúmù	goose berry
gcwálà	become full
gcwele (st)	be full
$^{\text{lú}}$gcwîgcwí	a kind of grasshopper
gébéngà	assault
$^{\text{sí}}$gébéngù (<gebenga)	hoodlum
$^{\text{lú}}$gébhútà	rind, shell, pod
gècà	chop, cut (with an axe)
$^{\text{lí}}$géyíthì/lígédè	gate
gèzà	wash
$^{\text{lú}}$gíbè	trap made from rope and hair
gíbêlà	ride
gìdzà	dance
$^{\text{lú}}$gídzì	bank
$^{\text{úḿ}}$gìdzì (<gìdzà)	ceremony
$^{\text{sí}}$gìdzì	1. million 2. mercury (mineral)
gíjìmà	run
$^{\text{sí}}$gíjìmì (<gijima)	messenger
$^{\text{sí}}$gílà/ságílà	knob-kerrie, club (with a knob)
$^{\text{lí}}$gîlò	adam's apple
$^{\text{íng}}$gílázì	glass
gìlònk'í	flamingo
gòbà	fold, bend
$^{\text{íng}}$góbíyàné	monkey
$^{\text{íng}}$góbólwàné	weevil
$^{\text{úḿ}}$gòdzí	hole (in the ground)
gógò	grandmother, grand parent
gòlìkhíphà	goal-keeper
$^{\text{úḿ}}$gólǒlò	lizard
$^{\text{íng}}$gòmà	song
$^{\text{sí}}$gónàgónà	ear-wax
$^{\text{íng}}$góngónì	wildebeest
$^{\text{íng}}$gòtì	1. accident 2. danger
$^{\text{lí}}$gòtjwá (<goba)	pocket knife
$^{\text{sí}}$gúbhù	drum
$^{\text{íng}}$gùbò	1. blanket 2. dress 3. clothing (pl)
gùcà	kneel
gucile (st)	be kneeling
gúgà	become old, grow old
gugile (st)	be old
Ayigugi lengoma.	This song does not grow old.
Guga mtimba, sala nhlitiyo.	Old in body, young in heart.
gùlà	be ill
$^{\text{kú}}$gùlà (<gula)	illness

$^{\text{sí}}$gúlânè (<gula)	patient
$^{\text{íng}}$gúlûbè	pig; wild pig
$^{\text{íng}}$gúngù	grain pot
$^{\text{íng}}$gúngúmbànè	porcupine
$^{\text{lí}}$gúshà	a local leafy vegetable
$^{\text{úḿ}}$gwàcò	road
$^{\text{íng}}$gwàdlà	girl who has several boy friends (derogatory)
$^{\text{sí}}$gwádzì	1. young man without girlfriends 2. a failure
$^{\text{úḿ}}$gwàjà	rabbit
$^{\text{lí}}$gwálágwàlà	a loury
$^{\text{lí}}$gwàyí	tobacco
$^{\text{íng}}$gwè	leopard
gwégwà gwegwile (st)	become crooked, be crooked, bent
$^{\text{íng}}$gwènyà	1. crocodile 2. tax-evader
$^{\text{íng}}$gwényâmà	1. male lion 2. the King

H

háà!	an expression of surprise combined with negation.
hámbà	go
$^{\text{kú}}$hámbà (<hamba)	departure
$^{\text{sí}}$hámbì (<hámbà)	traveller, stranger
$^{\text{uḿ}}$hámbì (<hámbà)	traveller
$^{\text{lú}}$hámbò (<hamba)	journey, trip

$^{\text{lí}}$hánsì	goose
hàwù!/àwù!	oh! (really?!)
$^{\text{lí}}$hàwù	shield
$^{\text{úḿ}}$hélwânè	Swazi robe (men's)
$^{\text{úḿ}}$hédènì	heathen
$^{\text{lí}}$hěmbè	shirt
$^{\text{émá}}$héwù	liquid, sour porridge
$^{\text{lí}}$hhábhùlà	apple
$^{\text{úḿ}}$hhábhùlà	apple tree
$^{\text{lí}}$hháshì	horse
hhàyì	no
hhé[màke]!	(expression of surprise)
$^{\text{lí}}$hhékè	gate
hhèmà	talk in one's sleep; talk nonsense
$^{\text{ló}}$hhèyà	hawk
hhéyí ~~(wèná)~~!	(calling to someone)
$^{\text{í}}$hhòntjí	pig
$^{\text{lí}}$hhótélà	hotel
$^{\text{lí}}$hhóvìsì	office
$^{\text{sí}}$hhúkù/sáhhúkù	merino sheep
hhùlà	give/get a haircut
$^{\text{émá}}$hhùngà	madness
$^{\text{lí}}$hhwàbâyí	loury
$^{\text{lí}}$híyà	Swazi national dress
$^{\text{în}}$hlàbà	aloe
$^{\text{úḿ}}$hlâbà	1. world 2. soil, earth
$^{\text{úḿ}}$hlábâtshì	soil

$^{\text{sí}}$hlábâtshì	sand
hlábèlà	sing
hlábélèlà	sing (in a group)
$^{\text{sí}}$hlàhlà	tree
$^{\text{sí}}$hlâkà	nest
$^{\text{sí}}$hlákàlà	ankle
hlákánìphà	become wise
hlakaniphile (st)	be wise
$^{\text{sí}}$hlákánìphì (<hlakanipha)	genius a wise man
$^{\text{bú}}$hlákànì (<hlakanipha)	wisdom
hlàlà	1. sit 2. dwell, live, stay 3. wait
hleti/hleli (st)	be sitting
$^{\text{sí}}$hlàlò (<hlala)	saddle
$^{\text{bú}}$hlâlù	beads
$^{\text{úḾ}}$hlàmbànyâtshì	Mhlambanyatshi river
$^{\text{úḿ}}$hlâmbì	flock
$^{\text{úḿ}}$hlàná	back
hlángàbêtà	meet (a traveller)
hlángànà	get together
$^{\text{úḿ}}$hlángànò (<hlangana)	meeting
$^{\text{ín}}$hlàngú	reed buck
$^{\text{ín}}$hlángwànè	a kind of snake
$^{\text{ín}}$hlànhlà	luck
hlàntà	wash, cleanse
hlántà	vomit

$^{\text{ín}}$hlàntì	1. fish 2. a "sister" who becomes a co-wife
$^{\text{sí}}$hlánù	five
Lésì$^{\text{}}$hlánù	Friday
hlànyà	be mad/crazy
$^{\text{lú}}$hlànyà (<hlànyà)	mad person
hlányélà	1. sow, plant 2. disseminate, propagate
$^{\text{ín}}$hlányélò (<hlanyela)	seed
$^{\text{ín}}$hlăsè/ínhlăsì	1. spark 2. sty
$^{\text{ín}}$hlâtfù	python
$^{\text{lí}}$hlâtshì	forest
$^{\text{sí}}$hlâtshì	cheek
$^{\text{úḿ}}$hlâtshì	jaw
$^{\text{ín}}$hlâvù	1. grain 2. bullet
-hlè (adj stem)	1. nice 2. clean, pretty
$^{\text{bú}}$hlè (<hle)	beauty
hlébà	1. whisper 2. backbite
hlèhlà	dance
hlèkà	laugh, mock
$^{\text{lú}}$hlèkò (<hleka)	laughter
hlíndzà	1. operate 2. skin (an animal)
$^{\text{kú}}$hlíndzà (<hlindza)	operation
$^{\text{sí}}$hlíphì	sledge

$^{\text{sí}}$hlíphì	sledge
$^{\text{ín}}$hlítíyò	heart
$^{\text{lí}}$hlòbò	summer
$^{\text{sí}}$hlòbò	relative
$^{\text{úm}}$hlòbò	1. companion, acquaintance 2. kind
$^{\text{lú}}$hlóbò	kind, type, special breed
$^{\text{ín}}$hlókò	1. head 2. director
hlólà	peep, inspect
$^{\text{kú}}$hlólà (<hlola)	inspection
$^{\text{úm}}$hlólì (<hlola)	school inspector
$^{\text{lí}}$hlômbè	1. shoulder 2. applause
$^{\text{lí}}$hlôsì	1. cheetah 2. a person who likes meat
$^{\text{úm}}$hlòtò	spine
$^{\text{lú}}$hlù	row, column, queue
$^{\text{úm}}$hlúbùlò	side
$^{\text{bú}}$hlûngù (<-búhlûngù)	pain, sorrow
$^{\text{sí}}$hlúphèkì	poor person
hlùphà	give trouble
$^{\text{lú}}$hlùphò (<hlupha)	trouble
hlwà	get dark, become dark
hlwile (st)	be dark
$^{\text{în}}$hlwá	flying ant
hólèlà	1. collect into 2. pay wages
$^{\text{um}}$hólèlì (<holela)	bus conductor
$^{\text{bú}}$hólèlì (<hólèlà)	bus conductor's work
hùlùmĕndè	government
$^{\text{lú}}$hwàbhá	watermelon
hwálàlà	get dark
hwalele (st)	be dark
líhíyà	Swazi wrap-a-around/ robe

I

í-(SP)	they, them
í- (NP,SP)	it
ímí- (NP)	(pl)
íN- (NP)	
înì?/-ní?	what?
ítòlò	1. yesterday 2. some time back (metaphorically)

J

$^{\text{în}}$já	dog
$^{\text{sí}}$jábànè	mealie porridge + a vegetable
$^{\text{lí}}$jábhànè	a cannibal
jábúlà	become happy
jabulile (st)	be happy
$^{\text{lí}}$jàhá	a young man
$^{\text{lí}}$Jálímánè	a German
$^{\text{sí}}$Jálímánè	German language
$^{\text{lí}}$jázì	overcoat
jèkwá	a kind of bird

$^{\text{lí}}$jêlè	older boy
$^{\text{lí}}$jêlè	jail, prison
$^{\text{ḿ}}$jémúkà	pig
$^{\text{lí}}$jèzí	sweater
ínjìngà	rich person
jìkà	turn
$^{\text{lí}}$jìká (<jika)	bend, torn
jíkélètà (<jika)	turn about
$^{\text{lí}}$jívà	bracelet (solid)
$^{\text{émá}}$jòbò	skin aprons (worn by Swazi boys)
$^{\text{lí}}$jótì	cooking melon
jòvà	1. inject 2. influence
$^{\text{úḿ}}$jòvò (<jova)	1. injection 2. influence
jóyínà	join (an organization)
$^{\text{lú}}$jù	honey
$^{\text{úḿ}}$júmbùlà	cassava
kádzè/kádzènì	long ago
k'ák'à	defecate
$^{\text{émá}}$k'ák'à	feces
$^{\text{ín}}$k'álìshì/ lík'álìshì	wagon
$^{\text{úḿ}}$kámì	my wife
$^{\text{lí}}$k'ámò	comb
kánjàní?	how? by what means?
$^{\text{ín}}$k'ántínì	brandy, whisky
$^{\text{ín}}$k'ántôlò	court, government office
kântshí	but, although, while
$^{\text{lí}}$k'ásì	carton, box
$^{\text{lí}}$k'átì	cat
$^{\text{ín}}$k'âwù	1. monkey 2. albino person
$^{\text{sí}}$k'ébhè	boat
$^{\text{lú}}$k'êk'é	sideways (like a crab)
$^{\text{sí}}$k'ȅlò	scissors
$^{\text{lí}}$k'éwù	goose
kha (kûkhá)	1. draw water 2. pluck, pick
$^{\text{émà}}$khá	perfume
$^{\text{ín}}$khâbà	belly button; umbilical cord
$^{\text{lí}}$khábèthè	cupboard
$^{\text{ín}}$khâbì	ox
kháhlèlà	kick
khálà	1. cry, weep; morn 2. sound
$^{\text{sí}}$khàlà	1. hole (through something) 2. vacancy; space, place
$^{\text{lí}}$khàlà	nose; nostril
$^{\text{ín}}$khâlà	crab
$^{\text{lí}}$Khálàtshì	a Colored
$^{\text{sí}}$khâlì	spear
$^{\text{bú}}$khâlì	greediness, sharpness
$^{\text{lú}}$khâlò	1. waist 2. ridge (of a hill)
$^{\text{lí}}$khándlèlà	candle
khándzà	1. encounter, find 2. catch up with 3. ritual murder (for crop fertility)

khángétà	prepare to receive a gift with hands/hand cupped.
khànyà	be clean
khányìsà	clarify
$^{\text{kú}}$khànyà	light
$^{\text{ín}}$khányètì	star
khányìsà	light
kháshánè	far
$^{\text{lú}}$khàsì	a kind of grass
$^{\text{émá}}$khâtà	cold
$^{\text{lí}}$khátànè	1. tick 2. person who lives off of others
$^{\text{úḿ}}$khâtshì	space
$^{\text{sí}}$khâtshì	time
$^{\text{úḿ}}$khâyà	person from home
$^{\text{lí}}$khâyà	home
$^{\text{é}}$khâyà	at home
$^{\text{lí}}$khèfí	cafe
$^{\text{lí}}$khèfú	a break, recess
$^{\text{lí}}$khèhlá	old man
$^{\text{lí}}$khékhè	cake
$^{\text{í}}$khélì, émákhélì	address
khètshà	choose, select
$^{\text{lí}}$khìkhì/líkhùkhù	pocket
khìphà	1. take off (clothing) 2. pay a bill 3. offer (drinks to somebody)
$^{\text{lí}}$khìshì	kitchen
khítshìkà	snow
$^{\text{sá}}$khíwò (<akhiwa, be built)	design of building
khíyà	lock
$^{\text{sí}}$khíyà	key
$^{\text{lí}}$khòfí	coffee
khòhlwà	forget
khókhò	1. cocoa 2. great grandmother
khólwà	believe
$^{\text{lí}}$khólwà (<kholwa)	Christian
$^{\text{sí}}$khólwà (<kholwa)	Christian way
$^{\text{bú}}$khólwà (<kholwa	Christianity
$^{\text{ín}}$khómâtì	cow
khòmbìsà	show
$^{\text{sí}}$khòmbìsà (<khombisa)	seven
$^{\text{ín}}$khòmó	cow, bull, ox
khónà	so that
khôná (emph pron loc)	there, here; at this/that place
$^{\text{lí}}$khónà	1. corner 2. corn (on toes)
$^{\text{úḾ}}$khôndvò	1. 'Mkhondvo river 2. track of an animal
$^{\text{úḿ}}$khônò	arm
khóntà	1. worship 2. be naturalized into Swazi citizenship
$^{\text{ín}}$khónyânè	calf (very young one)
$^{\text{sí}}$khónyànè	swarm of locust
$^{\text{tín}}$khôphè	eye-lashes

$^{\text{lí}}$khóríyà/líkhólíyà	gangster, tsotsi
$^{\text{ín}}$khósátànà, émákhósátànà	1. heiress 2. lightning (when it strikes and causes damage) 3. female cat
$^{\text{ín}}$khôsì yéḿhlâbà	God (lit: king of the world)
$^{\text{ín}}$khôsì, éḿakhôsì	king
$^{\text{bú}}$khôsì (<inkhosi)	kingship
$^{\text{ín}}$khósíkàtí, émákhósíkàtí	royal wife
khótshà	lick
$^{\text{sí}}$khôtshà	veld
$^{\text{sí}}$khòvà	owl
$^{\text{lí}}$khùbà	hoe, plow
$^{\text{úḿ}}$khúhlànè	a cold
$^{\text{ín}}$khûkhù	chicken
$^{\text{sí}}$khúkhúkàtì	hen
khúlà	1. become big 2. grow 3. become mature
$^{\text{lú}}$khùlà	weeds
khúlékèlà	greet (on arrival at a homestead)
-khûlù (adj stem) (of khula)	1. big, large 2. great
$^{\text{sí}}$khûlù (<-khulu)	chief
$^{\text{bú}}$khûlù (<khulu)	greatness, bigness
$^{\text{lí}}$khûlù	a hundred
khúlúmà	speak, talk, converse
$^{\text{sí}}$khúlúmì (<khuluma)	speaker, talkative person

$^{\text{ín}}$khúlúmò (<khuluma)	conversation
$^{\text{ín}}$khúlúngwànè	thousand
khúlúphàlà	become fat
khuluphele (st)	be fat
-khúlúphêlè (rel stem) (<khuluphala)	fat (of an equal, an animal)
$^{\text{sí}}$khùmbà	skin, leather
$^{\text{úḿ}}$khûmbì	ship
khúmbúlà	remember
khúmúlà	undress; change clothes
khumulile (st)	be undressed
khumulile (perf)	have changed clothes
$^{\text{ín}}$khûngù	fog, mist
$^{\text{lú}}$khûnì	firewood
khútshálà	become active
khutshele (st)	be active, be industrious
$^{\text{lî}}$khwá	handsome fellow
$^{\text{úmù}}$khwá	knife
$^{\text{sí}}$khwâmà	bag, purse; sack; pocket
$^{\text{lú}}$khwèkhwè	rash, scab, eczema
$^{\text{lí}}$khwèlà	the whistling of a group
khwélà	1. climb into (a tree, vehicle, etc.) 2. ride
khwele (st)	be aboard
$^{\text{sí}}$khwêlè	jealousy
$^{\text{úm}}$khwényânè/ umkhwenyana	son-in-law, brother-in-law
khwèshà	stand back, move away
$^{\text{ín}}$k'ì	ink

$^{\text{sí}}$klábhù	merino sheep
$^{\text{lí}}$klábìshì	cabbage
kódvà	but, however
$^{\text{sí}}$k'ólwà	school
$^{\text{lí}}$k'ínóbhò	button; light switch
$^{\text{ín}}$k'ómìshì/lík'ómìshì	cup
$^{\text{s'}}$k'ómù	location
kôná	it
$^{\text{ín}}$k'ónjàné	swallow
kónjè	1. whether 2. by the way
$^{\text{ín}}$k'ônzò (<khonta)	sermon, worship
$^{\text{sí}}$k'óshík'álì	cart
$^{\text{ín}}$k'ósíkàzì	wife
$^{\text{lí}}$k'ótápénì	avocado
$^{\text{sí}}$k'ótèlà	tin can
k'ótìnì	cotton
kù- (OP)	you; it
kú- (NP, SP)	it
kúbà	that, for
kúbè	if; as soon as
$^{\text{lí}}$K'úlà	Indian (derogatory)
$^{\text{lí}}$k'úlúlù	flea
$^{\text{ín}}$k'ùmbà	shell (of an animal)
kùmbé	may be, perhaps
$^{\text{ín}}$k'ûnzì	bull
kúsâsá/k'sâsá	dawn
kùsásà/k'sásà (<sa)	tomorrow, in the morning; in the future (metaphorically)
kùsíhlwà	after sun-down
kútè	so that
kùtshântì	day before yesterday
kútshì	which, that, whether, if
kwá- (PP)	of
kwámânjé	as for now
k'wátà k'watile (st)	become angry be angry
$^{\text{sí}}$k'wàtì	unskilled laborer
kwé- (PP)	of
$^{\text{ín}}$k'wélè	whistling (by an individual)
$^{\text{sí}}$k'wénèdì/sík'wénèdè	debt
$^{\text{lí}}$kwìndlá	autumn produce (maize, pumpkins, etc.)

L

lá- (RP)	(pl)
lá- (DP)	these
lá- (PP)	of
lá[Màmbà]	wife's name after marriage (using her family name; lit:of Mamba)
-là (rel stem)	over here
lǎbà (dem)	these
lààbá (dem)	those yonder
lábá- (AP, RP)	(pl)
$^{\text{úḿ}}$lábálàbà	a game like checkers or chess
lǎbò (dem)	those
$^{\text{lí}}$lâhlè/lílâhlà	coal
láhlékà lahlekile (st)	become lost be lost
$^{\text{lú}}$lâkà	violent temper

lálà	lie down, go to sleep, fall asleep
lele (st)	1. be asleep 2. be stupid, foolish
lálélà	1. listen 2. be obedient
$^{\text{sí}}$lálélì (<lalela)	listener
lámá- (AP)	(pl)
$^{\text{kwé}}$làmà	follow (in line of birth)
làmbà	become hungry
lambile (st)	be hungry
$^{\text{úḿ}}$lâmù	brother-in-law (said by wife's sister), sister-in-law (said by a husband)
lámûhlà	today
làndzà	1. fetch 2. narrate
$^{\text{lí}}$làndzà	egret, tickbird, cowbird
lándzèlà	follow
$^{\text{lí}}$làngà	1. sun 2. day
lǎphà (loc)	here
lǎphà	when, as soon as, after
lâphá (loc)	there, yonder
lǎphò	there
$^{\text{lú}}$lâtà	cream
lǎwà (dem)	these
làwá (dem)	those yonder
lǎwò (dem)	those
$^{\text{lí}}$Làwù	a Hottentot
$^{\text{lí}}$làwù	boys' hut
láyídà	light (a cigarette, stove, candle lamp)
$^{\text{lí}}$láyìsì/íláyìsì	rice

$^{\text{úḿ}}$lâzà	whey
lé- (PP)	of
lé- (RP)	(sg, pl)
lè- (DP)	this, these
-lé (rel stem)	over there (out of sight)
lèlá (dem)	that yonder
$^{\text{sí}}$lèlè	a leafy vegetable
lělì (dem)	this
lélí- (AP, RP)	(sg)
lělò (dem)	that
$^{\text{bú}}$lèmbù	spider
lémí- (AP)	(pl)
léN- (AP)	(sg)
lěnà (dem)	these
$^{\text{úḿ}}$lèntè	leg
lèsá (dem)	that yonder
lèsá (AP, RP)	(sg)
lěsì (dem)	this
Lésíbìlí	Tuesday
Lésíhlánù	Friday
Lésínè	Thursday
Lésítshâtfù	Wednesday
lěsò (dem)	that
lètá (dem)	those yonder
létí- (AP, RP)	(pl)
lětì (dem)	these
létíN- (AP)	(pl)
lětò (dem)	those
létshà	bring
$^{\text{sí}}$lèvù	beard
lèyá (dem)	that yonder; those yonder
lěyò (dem)	that; those

lí- (NP, SP)	it
lì- (OP)	it
lìlà	moan
$^{\text{sí}}$lìlò (<lila)	moaning, weeping
$^{\text{úḿ}}$lìlò	fire
lìmà	plough, cultivate
$^{\text{sí}}$lîmà	stupid person, fool
$^{\text{bú}}$lîmà (<silima)	stupidity
límátà	hurt, damage
$^{\text{úḿ}}$lìmì (<lima)	farmer
$^{\text{bú}}$lìmì (<lima)	agriculture
$^{\text{sí}}$lìmò (<lima)	any cultivated edible; produce
língà	try, tempt, test
$^{\text{í}}$língì	ring
língànà	be equal to
Lísòntfò	1. Sunday 2. church 3. seven
lìtà	joke
ló- (RP)	(sg)
lǒ- (DP)	this
$^{\text{sí}}$lò	lion
$^{\text{tí}}$lò	tape worm
lòbá (dem)	that yonder
lǒbò (dem)	that
$^{\text{lí}}$lóbólò	lobolo
lóbú- (AP, RP)	(sg)
lógwàjà	rabbit
lǒkò (dem)	that
$^{\text{í}}$lókù/ílókúzànà	such-and-such
lǒkù (dem)	this
lókú- (AP, RP)	(sg)
lókújànà (cf ilokujana, such-and-such)	so-and-so
lòkwá (dem)	that yonder
lǒlò (dem)	that
lǒlù (dem)	this
lólú- (AP, RP)	(sg)
lòlwá (dem)	that yonder
lóm- (AP)	(sg)
$^{\text{úḿ}}$lòmò	mouth
$^{\text{sí}}$lòmò	champion
lǒnà (dem)	this
lòná (emph pron)	it
$^{\text{sí}}$lòndzà	sore, wound
$^{\text{bú}}$lóngò	cow dung
$^{\text{úḿ}}$lòtshà (no pl)	ashes
lòwá (dem)	that yonder
lǒwò (dem)	that
lòyá (dem)	that yonder
lǒyì (dem)	this
lú- (NP, SP)	it
lù- (OP)	it
-lúhlâtà (rel stem) (cf lúhlâtà, green grass)	1. green, blue 2. uncooked 3. uneducated 4. uncouth, rude
$^{\text{bú}}$lúhlâtà) (<luhlata)	greenness, rude
$^{\text{sá}}$lúkátì	old woman
-lúkhûnì (rel stem) (cf lukhuni)	hard, difficult
$^{\text{bú}}$lúkhûnì (<lukhuni)	hardship
-lûlà (rel stem)	1. light in weight 2. easy

lǒyì (dem)	this
lú- (NP, SP)	it
lù- (OP)	it
-lúhlâtà (rel stem) (cf lúhlâtà, green grass)	1. green, blue 2. uncooked 3. uneducated 4. uncouth, rude
$^{\text{bú}}$lúhlâtà (<lúhlâtà)	greenness, rude
$^{\text{sá}}$lúkátì	old woman
-lúkhûnì (rel stem) (cf lukhuni)	hard, difficult
$^{\text{bú}}$lúkhûnì (<lukhuni)	hardship
-lûlà (rel stem)	1. light in weight 2. easy
$^{\text{í}}$lùlà, éḿalùlà	ruler
$^{\text{bú}}$lûlà	lightness, weight
$^{\text{sé}}$lúlèkò (<élúlekà, advise)	advice
$^{\text{sí}}$lûlù	grain storage basket
$^{\text{lí}}$lúlwànè	bat
lúmà	1. bite 2. itch
lùmbà	1. practice witchcraft 2. make, invent, do wonders
$^{\text{úḿ}}$lùmbì, bélùmbì (<lumba)	1. a European 2. inventor
$^{\text{sí}}$lùmbì (<umlumbi)	western pattern of behaviour
lùngà lungile	become fine be good/okay
$^{\text{lí}}$luǹgà	1. joint 2. member 3. butcher-bird
lúngìsà	fix up, straighten up
lùngú! (id)	Peep!
$^{\text{úḿ}}$lùngù, bélùngù (<lunga)	a European
-lǔtfútfùvà (rel stem)	dusty, dirty (of a person)
lwá- (PP)	of
lwà	fight
$^{\text{sí}}$lwànè	animal
$^{\text{bú}}$lwànè (<silwane)	savagery
lwé- (PP)	of
$^{\text{lú}}$lwémbúlwêmbù	snow
$^{\text{lú}}$lwîmì	tongue, language

M

m̀- (OP)	him/her
ma (kűmà)	1. stand 2. stop; wait
màbhàlànè (<bhàlà)	secretary, clerk
mǎkè	my mother
mǎké lóḿkhûlù	senior maternal aunt
mǎké lóḿncânè	junior maternal aunt
mǎkě-tâlà	mother-in-law
$^{\text{í}}$mákèthè	market
màkòtí	bride, daughter-in-law
$^{\text{í}}$màlí	money
málûmè	maternal uncle
mámátshèkà	grin
màmbà	mamba snake
$^{\text{lá}}$Màmbà	wife's name after marriage (using her family name; lit: of Mamba)
-mándlà (rel stem) (<emandla)	strong

mánè (conj)	that but; it is just
mángàlà	become amazed/surprised
mangele	be amazed/surprised
mǎnggòzà	mango
mânjè	but now, and now
mánkánjànè	distilled beer
-mântì (rel stem) (<emanti)	wet
$^{\text{bú}}$mântì (<emanti)	dampness
mátálásì	mattress
-mátìmà (rel stem) (cf -ntima, black)	heavy, difficult
mbàtshà	drape clothes around oneself
mbetshe (st)	be draped, dressed
màyàbà	long-tailed bird
máyé [bàbé]-è!	(expression of dismay, rejection, joy)
mbà	dig
-mbàlwá (rel stem) (<bàlwà, be counted)	few
$^{\text{bú}}$mbàlwá	fewness
$^{\text{úḿ}}$mbîlà	maize, corn
mbònyà	cover up
$^{\text{sí}}$mbònyò (<mbonya)	lid
$^{\text{lí}}$mbùká	deserter
-mdzàkà (rel stem)	fawn-colored
$^{\text{lí}}$Mélìkà	an American
$^{\text{í}}$Mélìkà	America
méméta̋	shout
méméte̋là	announce
$^{\text{í}}$méyìlì	1. a Swazi game like checkers or chess 2. passenger train (as opposed to freight train)
ḿhláwuḿbè	may be, perhaps
-mhlôphè (rel stem)	white
$^{\text{bú}}$mhlôphè (<-mhlophe)	whiteness
$^{\text{bô}}$mí	maggots
$^{\text{sí}}$mìlò	character
mísà	1. cause to stop 2. erect
m̀khûlù	grandfather
-mnândzì (rel stem)	pleasant, nice (with ref to food, holidays, sport, film, story, news)
$^{\text{bú}}$mnândzì (<-mnandzi)	pleasantness
-mnênè (rel)	gentle
m̀nggòmènì	mung bean
-m̀nyámà (rel stem)	black
$^{\text{bú}}$m̀nyámà (<-mnyama)	darkness
$^{\text{sî}}$mó	state, condition
$^{\text{sí}}$mókò	steam
$^{\text{í}}$mǒtò	motor car
móyítèlà	smile
-mphôfù (rel stem)	1. cream-colored 2. poor
$^{\text{bú}}$mphôfù (<-mphofu)	poverty striken
-mphùngà (rel stem)	grey
$^{\text{bú}}$mphùngà (<-phunga)	greyness; old age

-msùlwá (rel stem) (<ésúlwà, be wiped, cleaned)	innocent
mphumphutseka	grope about in the dark
$^{\text{bú}}$msùlwá (<-msulwa)	innocence
-mtfûbì (rel stem)	yellow
$^{\text{bú}}$mtfûbì (<-mtfubi)	yellowness
$^{\text{sí}}$muńgùlú	dumb person
-mûnyù (rel stem)	sour
$^{\text{bú}}$mûnyù (<-munyu)	sourness
$^{\text{í}}$mvèlò	nature

N

nà- (cf nè-) ná-	and, with if, when
$^{\text{úm}}$ná[kêtfù]	brother, male parallel cousin, (father's brother's son; mother's sister's son)
náà? Uyahambá naa? Uyadla naa?	(yes/no question marker) Is he going? Is he eating?
nábó[Thàndí]	motherof Thandi
émá	
nákhòná	also when, even when
$^{\text{í}}$nâkú/ínákúzà/ínákúzànà (cf nangu, nakuza, so-and-so)	such-and-such
nákúzà/nákúzànà (cf inakuza, such-and-such	so-and-so
$^{\text{í}}$nàlá	abudance
nàmà	tease (for fun)
$^{\text{í}}$nàmànědì	cold drink
nángàbè	if
nángù (cf inaku, such-and-such)	so-and-so
$^{\text{sí}}$nánátèlò	1. an oral praise-poem 2. a word or phrase from the praise-poem used as the name of a person (in place of his sibongo)
$^{\text{kú}}$nânî?	what's the reason? (lit: it is with what?); why?
A: Ungahlali kulesitulo.	Don't sit on this chair.
B: Kunani?	Why?
násè	when
$^{\text{úḿ}}$ncàdvò (<ncwadza)	penis box
-ncàmà (rel	narrow, thin
$^{\text{bú}}$ncàmà	thinness
-ncánè (adj stem)	small
$^{\text{bú}}$ncánè	smallness
-ncányánà (adj stèm)	small
$^{\text{lí}}$ncêlè	left-handed person
ncêsí!	sorry!
-ncǒnò (rel stem)	better

$^{\text{bú}}$ncǒnò (<-ncono)	improvement
$^{\text{lí}}$ncùsà	delegate
ncwàdzà	1. put on a penis box 2. get ready, (said about man)
$^{\text{lí}}$Ndìyà	Indian
$^{\text{í}}$ndìzà	airplane
$^{\text{émá}}$ndlà	strength
$^{\text{sá}}$ndlà	hand
$^{\text{bú}}$ndvùná-nkhûlù	Prime Minister's work
$^{\text{lí}}$Ndzébêlè	an Ndebele
ndzìndzà	1. be stranded, be broke 2. wander about aimlessly
$^{\text{kú}}$ndzìndzà	the act of wondering aimlessly
$^{\text{sí}}$ndzìndzì (<ndzindza)	1. person who is stranded, broke 2. person who goes about aimlessly
nè- (cf nà-)	and, with
né- (cf ná-)	if, when
-nè (adj stem)	four
$^{\text{Lésí}}$nè	Thursday
$^{\text{sí}}$nè	fourth
-nénè (rel stem)	plump, chubby, (of a baby)
-nêngì/-nyêntì (adj stem)	many, much
$^{\text{bú}}$nêngì (<-nengi)	quantity, amount
$^{\text{úḿ}}$nènkhé	snail
něsì	nurse
$^{\text{bú}}$něsì (<nesi)	nursing profession
ngà- (cf ngè-)	by means of
$^{\text{émá}}$ngà	lies
ngǎkò-ké	therefore, consequently, so
Ngilambile ngako-ke sengiyadla.	I am hungry so I am already eating.
Uyagula ngako-ke akaye esibhedlela.	He's ill therefore let him go to hospital.
ngâní	by/with what? how?
Uhamba ngani?	How are you going?
ngâní? (with a negative verb)	Why?
Kungani wena ungahambi kuya ekhaya?	Why haven't you gone home?
ngàphámbì	before
$^{\text{lî}}$ngcé	vulture
$^{\text{lí}}$ngcìnà	steen buck
$^{\text{sá}}$ngcòtfò	hail
-ngcùnú (rel stem)	naked
$^{\text{bú}}$ngcùnú (<-gcunu)	nakedness
ìngcùgcé	girl of marriagable age
-ngcwêle (rel stem)	holy
$^{\text{bú}}$ngcwêlè (<ngcwele)	holiness
ngè- (cf ngà-)	by means of
ngèkútshì	since, because, in that
ngèḿhlómúnyè	day after tomorrow
ngèmûsó	in the future, tommorrow

ngêncá	because
$^{\text{í}}$nggádzè	garden
-nggáka [ ] (rel stem)	as big as [ ]
nggàkí?/nggàkhí? (adj stem)	How many?
Nibanggaki ekhaya?	How many are you at your home?
Bafana banggaki?	How many boys are there?
-ngángà (rel stem)	equal to
$^{\text{úḿ}}$nggànì	companion, friend
$^{\text{sí}}$nggànì	boy friend, girl friend
$^{\text{bú}}$nggànì	smallness
nggěnà	enter, come in
nggètà	give more
$^{\text{lí}}$Nggísì	an Englishman
$^{\text{sí}}$Nggísì	English
$^{\text{sá}}$nggòmà	indigenous doctor, herbalist (by virtue of spirit possession)
$^{\text{úḿ}}$nggòzà	mango tree
nggùbòzìbôvú	Zionist (red robe branch)
$^{\text{ká}}$Nggwànè	Swaziland
Nggwànè	a Swazi
$^{\text{sí}}$nggwànggwà	mealie porridge + emahewu
ngì- (SP)	I
ngì- (OP)	me
ngǒbà/ngǒbè	because
ngǒbà phêlà	because
nì- (SP)	you (pl)
nì- (OP)	you (pl)
níkà	give
$^{\text{ú}}$nìnà	his mother

nìní?	When?
Uvuka nini?	When do you get up?
-njálò (rel stem)	like that
$^{\text{bú}}$njálò (<-njalo)	hidden self, character
njálò-ké	thus and again
njálò-njé	and again, like that/this, merely, only
-njàní	how?
Kúnjàní?	How is it (with you)?
-njè (rel stem)	like this
njéǹga (adv)	like, such as
-njéngà [ ] (rel stem)	like [ ]
njéngóbà	since, because
njìngà	become rich
njingile (st)	be rich
$^{\text{sí}}$nkhwà	bread
Nkúlúnkûlù	God
$^{\text{úmú}}$nò, imino	finger
nôkǒ phélà	even though, although
nómà	1. or 2. whether 3. even if
nómà-ké	even if, even though, or else
nònà	become fat
nonile	be fat
-nsûndvù (rel stem)	brown
$^{\text{bú}}$nsûndvù	browness
$^{\text{tí}}$ntà	pubic hair
-ntǎshìngà/ ntàshìngànà (cf intashinga, such-and-such)	so-and-so
ntàzíngà (cf intazinga, such-and-such)	so-and-so

$^{\text{umú}}$ntfù	person
$^{\text{sí}}$ntfù	humanity
$^{\text{bú}}$ntfù (<umuntfu)	human nature, humaness, character
$^{\text{lú}}$ntfù	common people, the masses
$^{\text{úḿ}}$ntfwâǹà	child
$^{\text{úḿ}}$ntfwànèsíkólwà	student
$^{\text{émâ}}$ntì	water
-ntîmà (rel stem)	black
$^{\text{bú}}$ntímà (<-tima)	blackness
ntjìntjà	change
$^{\text{émá}}$ntjíntjíwànè	mumps
$^{\text{lí}}$ntjwêlè	chicken
ntòkánjè/ ntòkánjàne, (cf intokanje)	so-and-so
$^{\text{émá}}$ntóngòmánè	peanuts
$^{\text{lú}}$nwâbù	chameleon; fickle person
$^{\text{lú}}$nwěle	hair
nx!/X!	(expression of annoyance)
$^{\text{lú}}$nyà	1. meanness 2. strictness 3. callousness
$^{\text{úḿ}}$nyâkà	year
nyǎkênyè	last/next year (i.e., "another" year)
$^{\text{émá}}$nyàlá	something bad/indecent
nyàló	now

ínyàmà	1. meat 2. flesh
$^{\text{sí}}$nyàlò	sprain
$^{\text{uḿ}}$nyámà (no pl)	bad luck
$^{\text{sí}}$nyámà	bad luck
nyámálàlà nyamalele	disappear be out of sight
$^{\text{í}}$nyàndzà	bundle
$^{\text{bú}}$nyàngà	indigenous medical profession
$^{\text{úḿ}}$nyàngò	doorway
nyǎsè	the previous year, year before last year
$^{\text{lú}}$nyàwò	foot
kwényányà	hate, dislike
-nyé (enum stem) kunye	one, same one
-nyè (adj stem)	other, another
-nyeǹtì/nêngì (adj stem)	many, much
$^{\text{bú}}$nyêntì (<nyenti)	quantity, amount
-nyèntǎnà (adj stem)	fairly much
nyónkhólòtà	eye someone suspiciously, look at in an unfriendly way
$^{\text{ú}}$nyòkò	(your mother)
$^{\text{úḿ}}$nyǒvù	wasp
nyúkà/ényúkà	go up
nyúsà/ényúsà	send up; go up
$^{\text{sé}}$nyúsámfùlà	1. young man without girl friends 2. a failure (cf "up creek", out of luck)

$^{\text{úḿ}}$nyûzì	mule
$^{\text{bú}}$nzìmà	hardship, difficulty

O

$^{\text{úḿ}}$olíntjì	orange tree
oma (kőmà)	become dry
omile	be thirsty
ona (kőnà)	1. sin 2. spoil
sőnì (<ona, sin)	sinner
ónákàlà	become spoiled
onakele (st)	be spoiled
-ónkhè (quant stem)	all, the whole of
ónkh' émálàngà	everyday
ósà	roast, grill, toast
$^{\text{úḿ}}$ôyà	wind, air; spirit

P

$^{\text{sí}}$pátjì	wallet, billfold
$^{\text{sí}}$pékè	bacon
pélèpélè	pepper
$^{\text{sí}}$pénèdè	safety pin
$^{\text{í}}$pénsèlì	pencil
$^{\text{úḿ}}$péntjìsì	peach tree
pha (kûphá)	give
$^{\text{lí}}$phâhlà	twin
$^{\text{íḿ}}$phàhlà	1. any object possessed by someone; goods (pl) 2. a cow; cattle (pl)
$^{\text{lú}}$phàhlà	roof
$^{\text{íḿ}}$phâkà	1. grey wild cat 2. any wild animal used in witchcraft 3. a greedy person
phákámìsà	raise
$^{\text{ím}}$phàlá	impala
$^{\text{ím}}$pálámpàlà	1. roan or sable antelope 2. signal horn
$^{\text{lí}}$phálìshì	mealie porridge
phàmbánà	go in the opposite direction
$^{\text{sí}}$phàmbánò (<phambana)	cross
phándlwà	get something into the eye
$^{\text{ím}}$phàngêlè	guinea fowl
phàphà	1. fly 2. be forward, be nosey
$^{\text{lí}}$phàphù	lung
phátshà	1. touch 2. carry (in hands/arms); have 3. bring back
phetshe (st)	be carrying, be touching
$^{\text{úḿ}}$phátshì	the person responsible for something
$^{\text{úḿ}}$phátshí lómkhûlù	director
$^{\text{sí}}$phátshímańdlà	director
pháyínàphù	pineapple
phèkà	cook
$^{\text{úḿ}}$phèkì (<pheka)	cook
$^{\text{bú}}$phèkì (<pheka)	cooking profession
phélà	get finished
phelile (st)	be finished
phêlà	incidentally, by the way
$^{\text{lí}}$phèlà	cockroach
phéndvùlà	answer

$^{\text{iḿ}}$phéndvùlò (<phendvula)	answer
$^{\text{lí}}$phèphà	paper, newspaper
$^{\text{lí}}$phéphándzàbà	newspaper
$^{\text{í}}$phéphézélà	a dance
$^{\text{sí}}$phètfò (<phetsa)	end, ending, conclusion
phéthílolì	petrol, gas
-phí? Ufuna muphi?	which? Which one (who) do you want?
-phí?	where?
$^{\text{ím}}$phí	1. army; raiding party 2. battle
$^{\text{lú}}$phìkò	wing
phìlà	1. be well 2 be alive
$^{\text{lí}}$phílìsì	pill, tablet
$^{\text{iḿ}}$phìlò (<phila)	health, life
$^{\text{úḿ}}$phîmbo	throat
phìndzà	repeat
phíngà	1. commit adultery 2. mating of dogs
$^{\text{sí}}$phǐngì (<phinga)	one who commits adultery
phíphà	cleaning up a child's mess (defecation)
phísà	brew (beer)
$^{\text{lí}}$phîsì	an expert hunter
$^{\text{émá}}$phîsì	peas
$^{\text{ím}}$phîsì	hyena

$^{\text{sí}}$phítshíphìtshì	hurry-scurry
$^{\text{lí}}$phìvà	a water buck
$^{\text{sí}}$phíwò (<phiwa, be given)	ability
$^{\text{sî}}$phó (<pha)	gift
$^{\text{sí}}$phóhlôngò	eight
$^{\text{bú}}$phólófìthì	prophet's work (biblical)
$^{\text{bú}}$phólófíthì	Zionist prophet's work
$^{\text{lú}}$phòndvò	horn
$^{\text{úḿ}}$phóphò	pawpaw tree
phòsà	miss
phósìsà	err, make a mistake
$^{\text{sí}}$phósìsò (<phosisa)	mistake
$^{\text{lí}}$phóyîsá	policeman
$^{\text{bú}}$phóyîsá	police work
phúcùkà phucukile (st)	become civilized be civilized
$^{\text{ím}}$phúcùkò (<phucuka)	civilization
phúkà/éphúkà phukile (st)	get broken be broken
phúmà	go out of; come from
$^{\text{ím}}$phúmphútshè (<mphumphu - tshèka	blind person
phúmúlà phumulile (st)	rest be resting
$^{\text{ím}}$phúmùlò	nose

phúndlà	prune (branches from trees)
$^{\text{lí}}$phúngà	scent, bad smell
$^{\text{ím}}$phúngǎnè	fly
imphungane elubisini	("a fly in the milk") an unwelcome person; someone who butts into other peoples' affairs
$^{\text{ím}}$phùngûshè	jackal
$^{\text{lí}}$phùphò (<bhùdzà dream)	dream
$^{\text{ím}}$phùphù	1. flour 2. mealie (corn) meal 3. anything that has been ground
phútà/éphútà	get delayed
phutile (st)	be late
-phùtí (rel stem) (cf líphùtí, a kind of yellow pumpkin)	yellow-orange
phútshàtà	feel about (for something)
phùyà	become poor
phuyile (st)	be poor
$^{\text{lú}}$phùyà (<phuya)	poor person
$^{\text{bú}}$phùyà (<phuya)	poverty
$^{\text{sí}}$píkílì	nail
$^{\text{lí}}$pípì	pipe
$^{\text{lí}}$pítíkôtì	petticoat
póndó	a pound
pópólà	examine a patient
$^{\text{kú}}$pópólà	examination (medical)
$^{\text{lí}}$pósì	mail, post office
$^{\text{lí}}$púlángò	board, plank
$^{\text{lí}}$púlàzì	farm (esp. Afrikaaner farm)
$^{\text{lí}}$púlèdè/lípúlèdì	plate
$^{\text{sí}}$púnù/sipuno	spoon
$^{\text{ím}}$pùnzì	duiker

S

sá- (PP)	of
sá	send/take (something/someone)to some place
sa (kûsá)	1. dawn; become day 2. become clever
sile (st)	be day, be clever
$^{\text{kû}}$sá	dawn
$^{\text{úmù}}$sá (no pl)	kindness
$^{\text{sî}}$sá (cf umusa)	compassion
sábélà	answer (when called)
$^{\text{lí}}$sáhà	saw
$^{\text{lí}}$sàkà	sack (for food, flour, sand)
sákàtà	1. scatter 2. broadcast
$^{\text{úḿ}}$sákàtì (<sakata)	announcer
$^{\text{úḿ}}$sákàtò (<sakata)	broadcasting service; radio station
sálà	1. remain, stay behind 2. baby-sit
sele (st)	be remaining
$^{\text{lú}}$sàphò	off-spring
sắti/sâtí, tắtì/tâtí (<ati)	wise man

sé- (PP)	of
sébéntì (pass setjentwa	1. work 2. be treated (by an indigenous doctor) (pass)
$^{\text{kú}}$sébéntà	work
$^{\text{sí}}$sébéntì (<sebenta)	worker; servant
$^{\text{úḿ}}$sébêntì (<sebenta)	1. work, business, task 2. personal matter
$^{\text{lú}}$sékwànè	minnosa plant (used in the incwala ceremony)
$^{\text{lí}}$sélà	thief
$^{\text{bú}}$sélà	thievery
$^{\text{ín}}$sèlè	ratel
séndè	perfume (scent)
séngà	milk
$^{\text{lí}}$séntì	cent
sha (kûshá)	1. burn 2. dry up (of a river)
-shà (adj stem)	new
$^{\text{bú}}$shà (<sha)	newness
shàdà	get married, marry
shadile(st)	be married
sháládì	salad onion
$^{\text{lí}}$Shángànè	a Shangane
shányélà/ tshányélà	sweep
$^{\text{lí}}$sháshátì	a sore in the throat
shàyà	1. beat, strike, flog, hit 2. play (a song) 3. telephone
shaya tandla	applaud, clap
shaya lucingo	phone
sháyèlà (<shaya)	drive

$^{\text{úḿ}}$sháyèlì (<shayela)	driver
$^{\text{bú}}$sháyèlì (<shayela)	driving profession
shéléni̇̀	a shilling (10 cents)
$^{\text{sí}}$shélì/séshélì	suiter
$^{\text{úḿ}}$Shéshì	Anglican
shéshìsà	act quickly
$^{\text{úmú}}$shì	stripe
umushi wenkosazana	rainbow
shìbà	dunk
$^{\text{lí}}$shídì	sheet
$^{\text{úḿ}}$shínì	1. machine 2. factory, mill
shísà	burn; be hot
Kuyashisa.	It is hot.
-shísàkó (rel stem) (<shisa)	hot
shíyà	get ahead; leave behind
$^{\text{lí}}$shîyà	eye brow
$^{\text{sí}}$shíyàgàlòlùnyé	nine
$^{\text{sí}}$shíyàgàlòmbìlí	eight
shò, shito (perf)	say
Uyakwati Kulisho?	Do you know how to say it?
$^{\text{úmú}}$shò (<sho)	sentence
$^{\text{í}}$shókì	chalk
$^{\text{lí}}$shóngólôlò	1. millipede 2. kudu
shòshà	crawl
$^{\text{sí}}$shòshá (<shosha)	one who can't walk

shùkèlà	sugar
shúmáyèlà	preach
$^{\text{ín}}$shúmáyèlò (<shumayela)	sermon
$^{\text{lí}}$shûmì	1. ten 2. a rand (ten shilling note)
shúcúlà	put on a head-scarf
$^{\text{sí}}$shúcúlò (<shucula)	headscarf
sì- (SP, OP)	we, us
sì- (OP)	it
sí- (SP, NP)	it
$^{\text{émà}}$sì	curdled milk, curds
$^{\text{úmù}}$sí	smell of roast/ burning meat
$^{\text{lú}}$sîbà	1. feather 2. pen
sígòbàgà-lòlùnyé	nine
$^{\text{bú}}$sîkà	winter
-síkátì (adj stem)	female
$^{\text{sí}}$síkátì	femineness, womanliness
síkílídì	cigarette
$^{\text{úḿ}}$sîlà	1. tail 2. newcomer
síláhà	slit the throat of an snimal (slaughter)
$^{\text{lí}}$síláhà	butchery
$^{\text{úḿ}}$sílíngà	syringa tree
$^{\text{ín}}$símángò	simango monkey
$^{\text{ín}}$sìmbà	genet
$^{\text{émá}}$sìmbà	feces
$^{\text{iń}}$sîmbì	1. iron, metal 2. bell 3. iron (for ironing) 4. (metal) tool
sìmódènì	a modern dance
$^{\text{ín}}$sîmì, émásîmì	1. field 2. myth (sg)
$^{\text{úḿ}}$sîndvò	noise
síndzà sindzile	become safe be safe
$^{\text{ín}}$sìngò	razor
$^{\text{úḿ}}$sǐnsì	a kind of tree
$^{\text{ín}}$sìphò	soap
sìsí	sister
$^{\text{bú}}$sísítèlì	nun's profession
sítà	help
$^{\text{úḿ}}$sítì	helper, assistant
$^{\text{úḿ}}$sîtì (no pl)	soot
$^{\text{lú}}$sítò (<sita)	help
$^{\text{úḿ}}$sîzì	gunpowder
$^{\text{lú}}$sîzì	sorrow
$^{\text{în}}$só	kidney
$^{\text{úmù}}$só (no pl)	1. tomorrow 2. future
$^{\text{lî}}$só/lîhló, éméhlò	eye
$^{\text{bû}}$só	face
$^{\text{úḿ}}$sóbhò	meat juice, gravy
$^{\text{lí}}$sóbhò	1. soup 2. gravy

^{lí}sòkà	a young man with many lovers (complimentary)
^{bú}sòkà	act of going about with several girl friends
^{lí}sókìsì	sock, stocking
sómà	court, flirt, date
Sómándlà	God (lit: owner of strength)
^{ùM}sómbhúlûkò (<sómbúlûka, uncoil)	Monday
sòná (emph pron)	it
^{lí}sôndvò	wheel
sóndzèlà	come nearer
^{lí}sóngò	armring
sôní (<ona)	sinner
^{lí}sòntfò (<sontsha)	1. church 2. Sunday 3. seven
sòntshà	1. go church, worship 2. wring (a cloth, a neck, etc.); murder
^{lú}sôtí/lúswêtí	eagle
strú!	it's true
^{lí}sù	a plan for solving a problem
^{sí}sù	1. stomach 2. pregnancy
sùkà	move away (from a place)
^{bú}sûkù	night
^{lú}sûkù	day
súkúmà	stand up
súlà/ésúlà	clean, wipe
^{úḿ}sǔmphè	Natal duicker
^{sí}sùsá	cause
^{lí}súsù	susu (a squash-like vegetable)
^{lú}Sûtfù	1. Lesotho 2. Sutu river
^{úḿ}Sûtfù, séSûtfù	a Mosotho
^{sí}Sûtfù	Sesotho language
^{lú}Swánè	new born-baby
^{lí}Swàtì	a Swazi
^{sí}Swàtì	siSwati language
^{lú}swáyì	salt
^{lí}swídì	candy

T

tá- (PP)	of
tà/eta	come
^{lí}tábhànè	a local edible tuber
^{lí}táfùlà	table
tálà	1. bear, give birth to 2. bear interest
^{sí}táládì	street
^{lí}Tálíyánè	an Italian
^{sí}Tálíyánè	Italian language
tàmà	strive, try
Ubotama kusheshe ufike.	you must try to arrive earlier.
támátìsà	stir (a thin liquid)
^{sí}támbù	samp (hulled corn)
támúlà	yawn
^{ín}tàzíngà/ intazingane (of ntanzinga, so-and-so)	such-and-such

te (kûté)	be lacking
$^{\text{lî}}$té (<te)	nothing
-te [ ] (rel stem) (<te)	without [ ]
té- (PP)	of
$^{\text{ín}}$táshíngà/ íntáshíngànà (of ntashinga)	such-and-such
tékà	1. marry (of a man) 2. be married (pass) (of a woman)
$^{\text{sí}}$tèkì	steak
tékúlà	joke
$^{\text{sí}}$témbù	stamp
ténwáyà	scratch (an itch)
$^{\text{sí}}$téshì	bus station
tfálà	carry
$^{\text{úḿ}}$tfálò (<tfala)	load; luggage
$^{\text{în}}$tfó	thing
$^{\text{sî}}$tfó	1. leg 2. any part of the body
$^{\text{lû}}$tfó	something
tfókótà tfokotile	become happy be happy
tfólà	find
$^{\text{lí}}$tfòlè	calf (of a cow)
$^{\text{úḿ}}$tfòlò	wattle tree
tfòmbà	1. rust 2. reach puberty
$^{\text{ín}}$tfómbátânà, ematfombatana	girl
$^{\text{sí}}$tfómbè	picture, image
tfòmbà	1. reach puberty 2. become rusty
$^{\text{ín}}$tfòmbí (<tfomba)	young girl (of marriagable age)
$^{\text{úḿ}}$tfômbò	1. fountain, spring 2. malt
-tfòmbònkhâlà (rel stem)	rust-colored
$^{\text{ín}}$tfôngà	stick
$^{\text{úḿ}}$Tfôngà	a Thonga
$^{\text{lí}}$tfôngà	badly behaved person
$^{\text{bú}}$tfòngò	drowsiness, sleepiness
tfósà	fry
tfótà	collect firewood
$^{\text{lí}}$tfùbà	chance
tfúkà	insult
tfùkà tfukile (st)	get frightened be frightened
$^{\text{lú}}$tfùlì	1. dust 2. trouble
$^{\text{lí}}$tfûmbá	boil
$^{\text{émá}}$tfùmbù	1. bowels 2. chittlings 3. hoses, tubes
tfúngà	sew
$^{\text{úḿ}}$tfûntì	shade
$^{\text{ema}}$tfûntì	collection of shadows (late afternoon)
$^{\text{sí}}$tfûntì (cf umtfunti)	shadow
$^{\text{lí}}$tfûntì	omen (bad)

$^{\text{sí}}$tfùngò	small bundle
$^{\text{sí}}$tfùphà	1. thumb 2. six
$^{\text{ín}}$tfùtfú (cf lutfùtfu)	smoke
$^{\text{lú}}$tfùtfú	hot ashes
tfútfúkà	1. develop 2. change places
$^{\text{úm}}$Tfwá	a Bushman
tfwálà tfwele (st)	carry on the head be carrying
$^{\text{ín}}$tfwálà	louse
$^{\text{úm}}$tfwálò	load
tfwásà/etfwasa	change to a new season
$^{\text{ín}}$tfwásáhlòbò (cf tfwasa, lihlobo)	spring
thándàzà	pray
$^{\text{úm}}$thándàzì (<thandaza)	one who prays
tháyì	necktie
$^{\text{í}}$thékìsì, émáthékìsì	taxi
$^{\text{úm}}$thíntángwè	peacock
thìshèlà	teacher
$^{\text{bú}}$thíshèlà	teaching profession
thúlà thulile (st)	become quiet be quiet
$^{\text{kú}}$thúlà	quietness, peace
$^{\text{sí}}$thúlì (<thula)	quiet person
$^{\text{sí}}$thûlù	deaf person
tí- (NP, SP)	they
tì- (OP)	them
$^{\text{úmú}}$tì	1. kraal, homestead 2. village
tíkì	a tickey (2 1/2 cents)
$^{\text{úm}}$tílǎnè	Mtilane river
$^{\text{úm}}$tîmbà	body
$^{\text{sí}}$tímèlà	train
tíN- (NP, SP)	They
tìN- (OP)	Them
$^{\text{sí}}$tínì	brick
$^{\text{lí}}$tíyà	tea
$^{\text{úm}}$tîyà	thread
$^{\text{sí}}$tjà	dish
tjálà	plant
$^{\text{sí}}$tjálò (<tjala)	plant
tjâní (bu- cl)	grass
$^{\text{lí}}$tjè	stone
tjélà	tell
$^{\text{ín}}$tjǐntjì	change
$^{\text{lí}}$tjîtjì	a young girl
$^{\text{s'}}$tjús'mí-ì	a person who pretends to be important or educated (from "excuse me")
tjwâlá (bu- cl)	beer
$^{\text{ín}}$tjwèbè	1. beard 2. bearded man
$^{\text{ín}}$tókánjè/ ntokanjana (cf ntokanje)	such-and-such
$^{\text{émá}}$tòlò	dew
$^{\text{sí}}$tôlò	store

$^{\text{lí}}$tómù	bridle
tòná (emph pron)	they/them
$^{\text{lí}}$tótôyí	cockroach
$^{\text{bû}}$tshá	enmity
$^{\text{ín}}$tshàbà	mountain
$^{\text{úḿ}}$tshákàtshì	witch-doctor
tshámbà	dance (by woman)
$^{\text{ín}}$tshámbámà	afternoon
$^{\text{ín}}$tshàmbò	1. rope, string 2. capital punishment
$^{\text{úḿ}}$tshâmbò	vein
$^{\text{lí}}$tshâmbó	bone
$^{\text{úḿ}}$tshâmò	mouthful
$^{\text{ín}}$tshàmò	neck
tshándzà	like, love
$^{\text{lú}}$tshândvò (<tshándzà)	love
$^{\text{kú}}$tshándzà (<tshandza)	love
$^{\text{lí}}$tshàngà	pumpkin
$^{\text{lí}}$tshângá	thigh
tshányélà/ shányélà	sweep
$^{\text{úḿ}}$tshányèlò (<tshanyela)	broom
-tshâtfù (adj stem)	three
$^{\text{Lésí}}$tshâtfù	Wednesday
$^{\text{sí}}$tshâtfù	third
tshátshà	1. take, pick, choose 2. catch (a bus) 3. marry (said about a man only)

tshatsha ngemphama	slap
tshatsha ngakhisi	kiss
tshatsha umfati	take a wife
$^{\text{émà}}$tshé	saliva
tshékwǎnè	hammer-head
tshèlà	1. pour, 2. bear fruit
$^{\text{sí}}$tshèlò (<tshèlà)	fruit
tshémbà	hope
$^{\text{úḿ}}$tshêndzè	milky way
$^{\text{lí}}$tshèndzêlè	partridge
$^{\text{ín}}$tshénètjà	hare
tshéngà	buy
$^{\text{uḿ}}$tshéngì (<tshenga)	customer, buyer
tshéngǐsà	sell
$^{\text{úḿ}}$tshéngǐsì (<tshengisa)	seller
$^{\text{ín}}$tshéngò (<tshenga)	price
$^{\text{úḿ}}$tshêtfò	law
tshì, tshìté (perf)	say
$^{\text{lû}}$tshí	stick
$^{\text{úmú}}$tshí	1. tree 2. medicine
$^{\text{ín}}$tshìní	otter
tshìntshà	touch
-tshǐtè (rel stem)	certain
$^{\text{úḿ}}$Tjwánà, béTjwánà	a Motswana
$^{\text{sí}}$Tshwánà	Tswana language

$^{\text{lí}}$tùbà	dove
$^{\text{sí}}$túlò	chair
$^{\text{lí}}$tùlù	rain, thunder
$^{\text{lú}}$twànè	toe
-twí (adj (stem)	very small
étûlù (<litulu)	up, above

U

ú- (SP)	he, she, it
ù- (SP)	you
úḿ- (NP)	(sg)
úmà	when, if
úḿgcìbélò	Saturday
úḿsémbúlûkò	Monday

V

$^{\text{úmù}}$vá	back (of an object)
emuva	back; behind
va/eva (kűvà)	1. hear 2. feel
Mine Angiva	1. Me , I don't understand/hear. 2. Me, I'm naughty.
vákáshà	visit
$^{\text{sí}}$vákáshì (<vakasha)	visitor
vàlà	close
válélìsà	take leave, bid goodbye
$^{\text{lú}}$vàlò	fright
$^{\text{sí}}$vàlò (<vàlà)	lid, door
$^{\text{sí}}$vándzè	small field, garden plot
$^{\text{lí}}$vè	country
$^{\text{sí}}$vè	1. nation 2. nationality 3. foreigner
vèlà	begin to appear
vêlè (st)	appear
vélè	indeed
$^{\text{ím}}$vèlò	nature
$^{\text{lî}}$ví	1. voice 2. knee cap
$^{\text{lí}}$víkì	week
$^{\text{lí}}$vìlà	a lazy person
$^{\text{bú}}$vìlà (<livila)	laziness
vìmbà	1. prevent 2. cap (a bottle)
$^{\text{úḿ}}$vimbàndlèbé	a kind of fruit (supposed to make one deaf if eaten)
$^{\text{uḿ}}$vìmbí	steady, continuous rain
$^{\text{úḿ}}$vìmbì	goal-keeper
$^{\text{lú}}$vívánè	butterfly, moth
$^{\text{lí}}$vóndvò	cane rat
$^{\text{lí}}$vósì	sausage
$^{\text{îm}}$vú	sheep
$^{\text{bô}}$vú	pus
$^{\text{ím}}$vùbú	hippo
vùkà	1. become awake, wake up 2. get up
vukile (st)	1. be awake 2. be up
$^{\text{ím}}$vúkunyánè	mole
vùlà	open

$^{\text{iḿ}}$vûlà	rain
vúngútà	blow, heavily
$^{\text{sí}}$vúngùvúngù (<vunguta)	hurricane
vúnúlà	dress (in traditional fashion)
vunulile (st)	be dressed
vùtshà	burn (of a fire)
$^{\text{lí}}$vúvúmântì	a kind of snake

W

wǎ- (PP)	of
wà- (OP)	(pl)
wàshà/hwasha	wash (clothes)
$^{\text{lí}}$wáshì	watch, clock
wàtshà	slap (with palm)
$^{\text{í}}$wáyílèsì	wireless, radio
$^{\text{lí}}$wáyíwàyì	crow
wé!/hhě̃!	(rude response when called)
wě- (PP)	of
wèlà	1. cross (river, road, path) 2. go overseas
wètá	waiter
wòná (emph pron)	it; they/them
wù- (OP)	it
wúkà/ewuka	go down

Y

yǎ- (PP)	of
ya- (TP)	(indicates an action in progress)
yà	go
$^{\text{bô}}$yá	body hair
$^{\text{émá}}$yǎdì	yards, yard goods
$^{\text{lí}}$yǎdì	yard
$^{\text{ín}}$yákányàkà	1. very long object (rope, train, etc.) 2. confusion
$^{\text{ín}}$yálìtshì	needle
$^{\text{ín}}$yàmà	meat, flesh
$^{\text{ín}}$yámátànè	1. wild animals (which are eaten) 2. buck
$^{\text{ín}}$yàngá	1. moon 2. month
$^{\text{ín}}$yàngà	doctor; indigenous doctor
$^{\text{ín}}$yâtshì	buffalo
yě- (PP)	of
yěbò	yes
yèé [Sipho]!	Hey [Sipho]!
$^{\text{ín}}$yékévù	cricket
yékhù!	ouch!
yèná (emph pron)	he/him, she/her
yì- (OP)	(sg, pl)
$^{\text{ú}}$yìhló	your father
úḿyènì	groom
$^{\text{ú}}$yìsé	his father
$^{\text{úḿ}}$yíyǎnè	a kind of small flying insect
$^{\text{ín}}$yôkà	snake
$^{\text{ín}}$yókálêmbí	a kind of snake
$^{\text{iń}}$yònì	bird
tinyoni tekhaya	domesticated fowls
$^{\text{ín}}$yôsì	bee
$^{\text{úḿ}}$zálà	cross-cousin (fatherṡ sisterṡ children; mother's brother's children)

Z

$^{\text{lí}}$zámbànè	1. potato 2. sock with a hole
$^{\text{lí}}$záyónì	Zionist
$^{\text{lí}}$zèmbè	axe
$^{\text{úM}}$zímmêlè	Mzimmene river
$^{\text{úM}}$zímpôfù	Mzimpofu river
zímûkà	grow fat
-zímkîlè (rel stem) (<zimuka)	fat (of a respected person)
zùbà	jump
lízùbèlá (<zuba)	flying piece from an explosion or collision
zùkà	a sixpence (5 cents)
$^{\text{sí}}$Zùlù	Zulu language
$^{\text{lí}}$zùlù	space, heaven
zùndà	talk Greek (lit: Zulu)